

# A SALVE FOR A

SICKE MAN,

*W. or, D. W. H. H.*

A treatise containing the nature, differences, and kinds of death; as also  
the right manner of dying well.

And it may serue for spirituall instruction to

1. Marriners when they goe to sea.
2. Souldiers when they goe to battell.
3. Women when they trauell of child.

*W. or, D. W. H. H.*  
1642



Printed by Iohn Legg, printer to the  
Vniuersitie of Cambridge. 1642.



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To the right ho-  
nourable and vertu-  
ous Lady, the Lady Lucie  
Countesse of Bedford.

**T**He death of the righteous,  
that is, of euery beleeuing  
and repentant sinner, is a  
most excellent blessing of God, and  
brings with it many worthy bene-  
fits: which thing I prooue on this  
manner. I. God both in the begin-  
ning and in the continuance of his  
grace, doth greater things vnto his  
seruantes then they doe commonly  
aske or thinke, and because he hath  
promised ayd & strength vnto the,  
therefore in wonderfull wisdome  
he casteth vpon them this heauie  
burden of death, that they might  
make experience what is the ex-  
ceeding might and power of his

The Epistle.

grace in their weaknes. I I. Iudgement beinnes at Gods house: and the righteous are laden with afflictions and temptations in this life, and therefore in this worlde they haue their deathes and hells, that in death they might not feele the torments of hel and of death. I I I. When Lazarus was dead Christ said, Hee is not dead but sleepeth: hence it followeth that the christi-an man can say, My graue is my bed, my death is my sleepe: in death I die not, but onely sleepe. It is thought that of all terrible things death is most terrible: but it is false to them that be in Christ, to whome many things happen farre more heauie & bitter then death. IV. Death at the first brought forth sinne, but death in the righteous by meanes of Christ: death, abolisheth sinne, because it is the accomplishment of mortification.  
And

The Epistle.

And death is so farre from destroying such as are in Christ, that there can bee no better refuge for them against death: for presently after the death of the bodie, followes the perfect freedome of the spirit, and the resurrection of the bodie V. Lastly, death is a meanes of a Christian mans perfection, as Christ in his owne example sheweth, saying, Behold I will cast out deuills, and will heale still to day and to morrowe, and the third I will bee perfected. Nowe this perfection in the members of Christ is nothing else but the blessing of God the author of peace, sanctifying them throughout, that their whole spirits, and soules, and bodies may bee preserved without blame to the comming of our Lord Iesus Christ.

Nowe hauing often thus con-

The Epistle.

sidered with my selfe of the excellencie of death, I thought good to drawe the summe and chiefe heads thereof into this small treatise: the protection and consideration whereof, I commend to your Ladiship, desiring you to accept of it, and reade it at your leisure. If I bee blamed for writing vnto you of death, whereas by the course of nature you are not yet neere death, Salomon will excuse me, who saith that wee must remember our creatour in the daies of our youth. Thus hoping of your H. good acceptance, I pray God to blesse this my little labour to your comfort and saluatiō.  
Septemb. 7. 1595.

Your H. in the Lord,

W. Perkins.

# Ecclesiastes 7

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*The day of death is better thā the  
day that one is borne.*

**T**Hese wordes are a rule or  
precept laid down by Sa-  
lomon for weightie cau-  
ses: For in the Chapters going  
before he sets forth the vanity of  
all creatures vnder heauen; and  
that at large in the very particu-  
lars. Now men hereupon might  
take occasion of discontentmēt  
in respect of their estate in this  
life: therefore Salomon in great  
wisedome here, takes a newe  
course, and in this chapter be-  
gins to lay downe certaine rules  
of direction and comfort, that  
men might haue somewhat  
wherewith to arme them-selues  
against the troubles and the mi-

series of this life. The first rule is in this third verse, that *a good name is better then a pretious ointment*: that is, a name gotten and maintained by godly conuersation, is a speciall blessing of god, which in the midst of the vanities of this life, ministreth greater matter of reioycing and comfort to the heart of man then the most pretious ointment can doe to the outward senses. Now some man hauing heard this first rule concerning good name, might obiekt and say, that renowne and good report in this life affoordes slender comfort: considering that after it, follows death, which is the miserable end of all men. But this obiection the Wise man remooueth by a second rule in the wordes which I haue in hand, saying, that *the daie of death is better then*  
*the*

*the day that one is borne.*

That wee may come to the true & proper sense of this precept or rule, three points are to be cōsidered. First, what is death here mentioned: secondly, how it can be truely said, that the day of death is better then the daie of birth: thirdly in what respect it is better.

For the first, death is a deprivation of life as a punishment ordained of God, and imposed on man for his sinne. First, I say, it is a deprivation of life, because the very nature of death, is the absence or defect of that life which God vouchsafed man by his creation. I adde further, that death is a punishment, more especially to intimate the nature and qualitie of death; and to shewe that it was ordained as a meanes of the execution of  
Gods

gods iustice & iudgement. And that death is a punishment, Paul plainly auoucheth when hee saith, that *by one man sinne entred into the world, and death by sinne.*

And againe, that *death is the stipend, wages, or allowance of sinne.*

Furthermore in euery punishment there bee three workers: the ordainer of it, the procurer, and the executioner. The ordainer of this punishment is God in the estate of mans innocencie, by a solemne lawe then made in these very words, *In the day that thou eatest thereof, thou shalt die the death*, Gen. 2. 17. But it may bee alleadged to the contrarie, that the Lord saith by the

**Ex. 33.** Prophet Ezechiel, that hee *will not the death of a sinner*; and therefore that hee is no ordainer of death. The answere may easily be made, and that sundry waies.

First,



First, the Lord speakes not this to all men or of all men, but to his owne people the Church of the Iewes, as appears by the clause prefixed, *Sonne of man, say unto the house of Israel, &c.* *Vers. 10.* Againe, the wordes are not spoken absolutely but onely in way of comparison, in that of the twaine he rather willes the conuersion and repentance of a sinner, then his death and destruction. Thirdly, the very proper meaning of the wordes importe thus much, that God doeth take no delight or pleasure in the death of a sinner, as it is the *ruine* and *destruction* of the creature. And yet all this hinders not but that God in a newe regard and consideration may both will & ordaine death, namely, as it is a due and deserued punishment, tending to the execution of iustice;

stice; in which iustice God is as good as in his mercie. Againe, it may be obiected, that if death indeede had beene ordained of God, then Adā should haue bin destroyed, & that presently vpon his fall. For the very words are thus, *Whensoever thou shalt eat of the forbidden fruit, thou shalt certainly die.* *Ans.* Sentences of Scripture are either Legall or Evangelicall: the Law and the Gospel beeing two seuerall and distinct parts of Gods word. Now this former sentence is legall and must be vnderstood with an exception borrowed from the Gospel or the couenant of grace made with Adam, and reuealed to him after his fall. The exception is this. Thou shalt certainly die whensoever thou eatest the forbidden fruit, except I doe further giue thee a meanes of  
of

of deliuerance from death, namely the seede of the woman to bruiſe the ſerpents head. Secondly it may be answered, that Adam and all his poſteritie died, and that preſently after his fall, in that his bodie was made mortall, and his ſoule became ſubiect to the curſe of the lawe. And whereas God would not vtterly deſtroy Adam at the very firſt, but onely impoſe on him the beginnings of the firſt and ſecond death; he did the ſame in great wiſdome, that in his iuſtice he might make a way to mercie: which thing could not haue beene if Adam had periſhed.

The executioner of this puniſhment is he that doth impoſe and inflict the ſame on man, & that alſo is God himſelfe, as he teſtifieth of himſelfe in the prophet E-

*Isa. 45.* Esai, *I make peace and create euil.*  
6.

Nowe euil is of three sortes: naturall, morall, materiall. Natural euill, is the destruction of that order which God set in euery creature by the creation. Morall euill, is the want of that righteousness & vertue which the lawe requires at mans hand; and that is called sinne. Materiall euill, is any matter or thing which in it selfe is a good creature of god, yet so, as by reason of mans fall it is hurtfull to the health and life of man, as henbane, wolfebane, hemlocke, and all other poisons are. Now this saying of Esai must not bee vnderstood of morall euills, but of such as are either materiall or natural: to the latter of which, death is to be referred, which is the destruction or abolishment of mans nature created.

The

The procurer of death is mā  
not God; in that man by his sin  
and disobedience did pull vp-  
on himselfe this punishment.  
Therefore the Lord in Oseah, *Ose. 13.*  
*O Israel, one hath destroyed thee, 6.*  
*but in me is thine helpe.* Against  
this it may be objected, that mā  
was mortall in the estate of in-  
nocency before the fall. *Answ.*  
The frame and composition of  
mans bodie considered in it selfe  
was mortal, because it was made  
of water and earth and other e-  
lements which are of themselues  
alterable and changeable: yet if  
wee respect that grace and bles-  
sing which God did vouchsafe  
mans bodie in his creation, it  
was vnchangeable and immor-  
tall, and so by the same blessing  
should haue continued, if man  
had not fallen: and man by his  
fall depriving himselfe of this  
gift

gift and blessing, became euery way mortall.

- Thus it appeares in part what death is : yet for the better clearing of this point, we are to consider the difference of the death of a man and of a beast. The death of a beast is the totall and finall abolishment of the whole creature : for the bodie is resolved to his first matter, and the soule arising of the temperature of the bodie, vanisheth to nothing. But in the death of a man it is otherwise. For though the bodie for a time be resolved to dust, yet must it rise againe in the last iudgement and become immortall : and as for the soule, it subsisteth by it selfe out of the bodie and is immortall. And this beeing so, it may be demanded how the soule can die the second death. *Ans.* The soule dies,

dies, not because it is vtterly abolished, but because it is as though it were not, & it ceaseth to be in respect of righteousness and fellowship with God. And indeede this is the death of all deaths, when the creature hath subsisting and being, and yet for all that is deprived of all comfortable fellowship with God.

The reason of this difference is, because the soule of a man is a spirite or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or qualitie, and hath no being in it selfe without the bodie on which it wholly depēdeth. The soule of man contrariwise being created of nothing & breathed into the bodie, and as well subsisting forth of it as in it.

The kindes of death are two, as the kindes of life are; bodily  
and

and spirituall. Bodily death is nothing else but the separation of the soule from the bodie, as bodily life is the coniunction of bodie and soule: and this death is called the *first*, because in respect of time it goes before the second. Spirituall death is the separation of the whole man both in bodie and soule from the gracious fellowshippe of God. Of these twaine the first is but an entrance to death, and the second is the accomplishment of it. For as the soule is the life of the bodie, so God is the life of the soule, and his spirit is the soule of our soules, and the want of fellowship with him brings nothing but the endlesse and vnspeakable horrors and pangs of death.

Againe, spirituall death hath three distinct and severall degrees.



grees. The first is, when a man that is aliue in respect of temporal life, lies dead in sinne. Of this degree Paul speakes when hee saith, *But shee that liueth in pleasure is dead while shee liueth.* And this is the case of all men by nature, who are children of wrath and dead in sinnes and trespasses. *1. Tim. 5. 6.* The second degree is in the very end of this life when the body is laid in the earth, and the soule descendes to the place of torment. The third degree is in the day of iudgement, when the bodie and soule meete againe & goe both to the place of the dāned, there to bee tormented for euer and euer. *Eph. 2. 1.*

Hauiing thus found the nature and differences and kindes of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spirituall but

but of the bodily death: because it is opposed to the birth or natiuitie of man. The wordes then must carrie this sense: The time of bodily death in which the bodie and soule of man are seuered asunder, is better then the time in which one is borne and brought into the world.

Thus much of the first point; now followeth the second: and that is, how this cā be true which Salomon saith, that *the day of death is better then the day of birth*. I make not this question, to call the Scriptures into controuerfie, which are the truth it selfe, but I doe it for this ende, that wee might without waue- ring be resolued of the truth of this which Salomon auoucheth. For there may be sundrie reasons brought to the contrarie. Therefore let vs now handle the question: the reasons or obiecti-

ons which may be alleadged to the contrarie, may all be reduced to fixe heads. The first is taken from the opinion of wise men, who think it the best thing of all neuer to be borne, and the next best to die quickly. Now if it be the best thing in the world not to be borne at all, then it is the worst thing that can be to die after a man is borne. *Answ.*

There be two sorts of men: one, that liue and die in their sinnes without repentance: the other, which vnfeinedly repent & beleeue in Christ. Now this sentence may be truly auouched of the first: of whome we may say as Christ said of Iudas, *It had bin good for him that he had neuer bin borne.* But the saying applied to the second sort of men is false. For to them that in this life turne to God by repentance,  
the

the best thing of all is to bee borne; because their birth is a degree of preparation to happinelle: and the next best is to die quickly: because by death they enter into possession of the same their happinelle. For this cause Balaam desired to die the death of the righteous: and Salomon in this place prefers the day of death before the day of birth, vnderstanding that death which is ioyned with godly life, or the death of the righteous.

The second obiection is taken from the testimonies of Scripture. Death is the *wages of sinne*, Rom. 6. 23. it is an *emie of Christ*, 1. Cor. 15. and the *curse of the lawe*. Hence it seemes to followe that in and by death, men receiue their wages and paimēt for their sinnes: that the day of death is the dolefull daie in which

which the enemie preuailes against vs: that he which dieth is cursed. *Ans<sup>w</sup>.* Wee must distinguish of death: it must be considered two waies; first, as it is by it selfe in his own nature: secondly, as it is altered and changed by Christ. Nowe death by it selfe considered, is indeede the wages of sinne, an enemie of Christ, & of all his members, and the curse of the law, yea the very suburbs and the gates of hell: yet in the second respect, it is not so. For by the vertue of the death of Christ, it ceaseth to bee a plague or punishment, and of a curse it is made a blessing, and is become vnto vs a passage or middle-way betweene this life and eternall life, and as it were a little wicket or doore whereby wee passe out of this world and enter into heauen. And in this respect

spect the saying of Salomon is most true . For in the daie of birth, men are borne & brought forth into the vale of miserie, but afterward when they goe hence hauing death altered vnto them by the death of Christ , they enter into eternall ioy and happinesse with all the Saints of God for euer.

The third obiection is taken frō the examples of most worthy men , who haue made their praiers against death . As our Sauour Christ, who praied on this manner , *Father if it bee thy will let this cup passe from mee, yet not my will, but thy will bee done.*

*Pf. 6. 4.* And Dauid praied , *Returne, O Lord, deliuer my soule, saue me for thy mercies sake: for in death there is no remembrance of thee: in the*

*Esa. 38* *grauē who shall praise thee? And*  
*10.* *Ezechiah, when the prophet E-*  
*say*

say badle him set his house in order and tolde him that hee must die, wept fore, & that in respect of death. Nowe by the examples of these most worthy men, yea by the example of the sonne of God himselte, it may seeme that the day of death is the most terrible and dolefull day of all. *Ans.*

When our Sauour Christ praied thus to his Father, he was in his agonie, and hee then as our Redeemer stood in our roome and stead, to suffer all thinges that we should haue suffered in our own persons for our sinnes: and therefore hee praied not simply against death, but against the cursed death of the crosse, and he feared not death it selfe, which is the separation of bodie & soule, but the curse of the lawe which went with death, namely the vnspeakable wrath.

and indignation of God. The first death troubled him not, but the first and second ioyned together. Touching Dauid, whē he made the sixt psalme, he was not onely sicke in bodie, but also perplexed with the greatest temptation of all, in that hee wrestled in conscience with the wrath of God, as appears by the wordes of the text, where he saith, *Lord, rebuke me not in thy wrath.* And by this wee see that hee praied not simply against death, but against death at that instant whē he was in that grievous temptation. For at other times hee had no such feare of death, as hee himselte testifieth, saying, *Though I should walke thorough the valley of the shadowe of death, I will feare no euill.* Therefore he praied against death onely as it was ioyned with the apprehension

*Pf. 23.*

*4.*



prehension of Gods wrath. Lastly, Ezechiah praied against death, not onely because he desired to liue and doe seruice to God in his kingdome, but vpon a further and more speciall regard; because when the Prophet brought the message of death, he was without issue; and had none of his owne bodie to succede him in his kingdome. It will bee said, what warrant had Ezechiah to pray against death for this cause. *Ans.* His warrant was good; for God had made a particular promise to David & his posteritie after him, that so long as they feared God & walked in his cōmandements, they should not want issue to sit vpon the throne of the kingdome after them. Nowe Ezechiah at the time of the Prophets message, remembering what pro-

1. King.  
8.25.

mise God had made, and howe he for his part had kept the condition thereof, in that hee had walked before God with an vpright heart, and had done that which was acceptable in his sight; hee prayed against death, not so much because hee feared the danger of it, but because hee wanted issue. This praier God accepted and heard, and hee added fifteene yeres vnto his daies, and two yeares after gaue him Manasses.

The fourth obiection is, that those which haue beene reputed to be of the better sort of men, oftentimes haue miserable ends: for some end their daies despairing, some rauing and blaspheming, some strangely tormented: it may seeme therefore that the daie of death is the day of greatest woe & miserie. To this  
I an-

I answered first of all generally,  
that we must not iudge of the e-  
state of any man before God by  
outward thinges, whether they  
bee blessings or iudgements,  
whether they fal in life or death.  
For (as Salomon saith) *all things  
come alike to all: and the same con-  
dition is to the iust and the wicked,  
to the good and to the pure and to  
the polluted, and to him that sacri-  
ficeth and to him that sacrificeth  
not: as is the good so is the sinner, he  
that sweareth as hee that feareth  
an oath.* Secondly, I answered the  
particulars which bee alleadged  
on this manner: And first of all  
touching despaire, it is true that  
not onely wicked and loose per-  
sons despaire in death, but also  
repentant sinners, who often-  
times in thier sickenesse, testifie  
of themselves that beeing aliue

and lying in their beddes, they  
feele them-selues as it were to  
be in hell, and to apprehend the  
very panges and torments ther-  
of. And I doubt not for all this,  
but that the childe of God most  
deere vnto him, may through  
the gulse of desperation attaine  
to euerlasting happinesse. This  
appeares by the manner of gods  
dealing in the matter of our sal-  
uation. All the workes of God  
are done in and by their contra-  
ries. In the creation all thinges  
were made, not of some thing,  
but of nothing, cleane contrary  
to the course of nature. In the  
worke of redemption, God  
giues life not by life, but by  
death: and if we consider aright  
of Christ vpon the crosse, wee  
shall see our paradise out of pa-  
radise in the midst of hell. For  
out of his owne cursed death,  
doth,

doth hee bring vs life and eternall happinesse. Likewise in effectuall vocation, when it pleaseth God to conuert and turne men vnto him, hee doeth it by the meanes of the gospell preached, which in reason should driue all men from God. For it is as contrary to the nature of man as fire to water, and light to darkenes: and yet for all this, though it be thus against the disposition and heart of man, it preuailes with him and turnes him to God. Furthermore, whē God will send his owne seruants to heauen, hee sends them a contrarie waie, euen by the gates of hell: and when it is his pleasure to make men depende on his fauour and prouidence, hee makes them feelee his anger and to bee nothing in themselves, that they may wholly de-

pend vpon him, and bee what  
soeuer they are in him. This  
point beeing well considered, it  
is manifest that the childe of  
God may passe to heauen by  
the very gulfes of hell. The loue  
of God is like a sea, into which  
when a man is cast, hee neither  
feeles bottome nor sees banke. I  
conclude therefore that despaire  
whether it arise of weakenesse  
of nature, or of conscience of  
sinne; though it fall out about  
the time of death, cannot preiudice  
the saluation of them that  
are effectually called. As for o-  
ther strange euent which fall  
out in death, they are the effects  
of diseases. Rauings and blas-  
phemings arise of the disease of  
melancholy and of frensies,  
which often happen at the ende  
of burning feuers, the choller  
shooting vp to the braine. The  
wri-

writhing of the lippes, the turning of the necke, the buckling of the ioynts, and the whole bodie, proceede of crampes and convulsions, which followe after much euacuatiō. And whereas some in sickenesse are of that strength, that three or foure mē can not hold thē without bonds, it comes not of witchcrafts and possessions, as people commonly thinke, but of choller in the vaines. And whereas some whē they are dead, become as blacke as pitch (as Bonner was) it may arise by a bruise, or an impostume, or by the putrefactiō of the liuer: and it doth not alwaies argue some extraordinarie iudgement of God. Nowe these and the like diseases with their symptoms & strange effects, though they shall depriue man of his health,

health, and of the right vse of the partes of his bodie, and of the vse of reason too: yet they cannot deprive his soule of eternall life. And all sinnes, procured by violent diseases, and proceeding from repentant sinners, are sins of infirmitie: for which, if they know them, and come againe to the vse of reason, they will further repent; if not, they are pardoned and buried in the death of Christ. And we ought not so much to stand vpon the strangenesse of any mans ende, when we knowe the goodnesse of his life: for wee must iudge a man not by his death, but by his life. And if this be true, that strange diseases, and thereupon strange behaviours in death, may befall the best man that is, wee must learne to reforme our iudgements of such as lie at the point of  
of



of death. The common opinion is, that if a man lie quietly & goe away like a lambe (which in some diseases, as consumptions and such like, any man may do) then he goes straight to heauē: but if the violence of the disease stirre vp impatience, and cause in the partie franticke behaviours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrite, or to plague a wicked man. But the trueth is otherwise. For indeed a man may die like a lamb, and yet goe to hell: and one dying in exceeding torments and strange behaviours of the body, may goe to heauen. And by the outward condition of any man, either in life or death, we are not to iudge of his estate before god.

✧ The fourth obiection is this. Whē a man is most neere death, then

An

then the deuill is most busie in temptation: & the more men are assaulted by Satan, the more dangerous and troublesome is their case. And therefore it may seeme that the day of death is the worst day of all. *Ans.* The condition of Gods children in death is twofold. Some are not tempted, and some are. Some I say are not tempted, as Simeon, who when he had seene Christ, brake forth and saide, *Lord, now lettest thou thy seruant depart in peace, &c.* foresignifying no doubt, that he should ende his daies in all manner of peace. As for them which are tempted, though their case be very troublesome and perplexed, yet their saluation is not further off, by reason of the violence and extremitie of temptation. For God is then present by the vnspeakable comfort of his spirit,

*Luk. 2.*  
*29.*

spirit, and when we are most weake, he is most strong in vs; because his manner is to shewe his power in weaknes. And for this cause, euen in the time of death the deuil receiues the greatest foyle, when he lookes for the greatest victorie.

The sixt obiection is this. Violent & sudden death is a grievous curse, & of all euills which befall man in this life, none is so terrible: therefore it may seeme that the day of sudden death is most miserable. *Ans.* It is true indeede that sudden death is a curse & grievous iudgement of God, and therefore not without cause feared of mē in the world: yet all thinges considered, wee ought more to be afraide of an impenitent and euill life, then of sudden death. For though it be euill, as death it selfe in his owne nature

*H* nature is; yet we must not thinke it to be simply euill: because it is not euill to all men, nor in all respects euill. I say it is not euill to all men, considering that no kinde of death is euill or a curse vnto them that are in Christ, who are freed from the whole curse of the law. And therefore *Apoc.* the holy Ghost saith, *Blessed are 14. 13. they that die in the Lord: for they rest from their labours:* whereby is signified that they which depart this life, beeing members of Christ, enter into euerlasting happines; of what death so euer they die, yea though it be sudden death. *H* Againe I say, that sudden death is not euill in all respects. For it is not euill, because it is sudden, but because it commonly takes men vnprepared, and by that meanes make the day of death a blacke day, and

and as it were a very speedie downefall to the gulfe of hell. Otherwise if a man be readie & prepared to die, sudden death is in effect no death, but a quicke and speedie entrance to eternall life.

These obiections beeing thus answered, it appeares to be a manifest truth which Salomon faith, *that the day of death is better indeed then the day of birth.* Now I come to the third point, in which the reasons and respects are to be considered that make the day of death to surpasse the ~~day of mans birth~~ *and they may* all be reduced to this one, namely that the birth day is an entrance into all woe and miserie; whereas the day of death ioyned with godly and reformed life, is an entrance or degree to eternall life. Which I make manifest

*A*  
1 nifest thus: Eternall life hath three degrees; one in this life, when a man can truoly say that he liues, not, but that Christ liues in him: and this all men can say that repent and beleue, and are iustified and sanctified, & haue peace of conscience, with other gifts of Gods spirit, which are the earnest of their saluation.  
2 The second degree is in the end of this life, when the bodie goes to the earth, & the soule is caried by the angels into heauen. The  
3 third is in the end of the world at the last iudgement, when bodie & soule reunited, do ioyntly enter into eternall happines in heauen. Now of these three degrees, death it selfe beeing ioyned with the feare of God, is the second; which also containeth in it two worthie steps to life. The first, is a freedome from all miseries, which

which haue their ende in death. For though men in this life are subiect to manifolde dangers by sea and land, as also to sundrie aches, paines, and diseases, as feauers, and consumptions, &c. yet when death comes there is an end of all. Again, so long as men liue in this world, whatsoeuer they be, they doe in some part lie in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeleefe, pride of heart, ignorance, couetousnes, ambition, enuie, hatred, lust, and such like sinnes, which bring forth frutes vnto death. And to be in subiection to sinne on this maner, is a miserie of all miseries. Therefore Paul whē he was tempted vnto sinne by his corruption, cals the very tēptation the buffets of Satan, and as it were

2. Cor.

12.7.

14 were a pricke or thorne wounding his flesh, and paining him at the very heart. Againe, in an other place wearied with his own corruptions, he complains that he is solde vnder sinne, and he cries out, *ô miserable man that*

*Rom. 7. I am, who shall deliuer me from this bodie of death!*

*14, 24.*

*Pf. 119.*

*236.*

H that his eyes gushed out with riuers of teares when other men sinned against God: how much more then was he griued for the sinnes wherewith he himselfe was ouertaken in this life. And indeede it is a very hell for a man that hath but a sparke of grace, to be exercised, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuise a torment for such as feare God and desire to walke in newnes of life, he can not



not deuise a greater then this.  
 For this cause blessed is the day  
 of death which brings with it a  
 freedom from all sinne whatso-  
 euer. For when we die, the cor-  
 ruption of nature is quite abo-  
 lished, and sanctification is ac-  
 complished. Lastly, it is a great  
 miserie that the people of God  
 are constrained in this world to  
 liue and conuerse in the compa-  
 nie of the wicked; as sheepe are  
 mingled with goats which strike  
 them, annoy their pasture, and  
 muddie their water. Hereupon  
 Dauid cried out, *Woe is me that*  
*I remaine in Meshech, and dwell in*  
*the tents of Kedar.* When Elias  
 saw that Ahab and Iesabel had  
 planted idolatrie in Israel, and  
 that they sought his life also, he  
 went apart into the wildernesse  
 and desired to die. But this mise-  
 rie also is ended in the day of  
 death,

*Pf. 120.*

*S.*

*1. King.*

*19.4.*

*HP*

death, in as much as death is as it were the hand of God to sort and single out those that be the seruants of God from all vngodly men in this most wretched world.

Furthermore this exceeding benefite comes by death, that it doth not onely abolish the miseries which presently are vpon vs, but also preuent those which are to come. *The righteous* (saith the Prophet Esay) *perisheth, and no man considereth it in his heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away for the euill to come.* Example of this we haue in Iosias. *Because* (saith the 2. king. Lord) *thine heart did melt, and 22. 20. thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c. behold therefore I will gather thee*

to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the euill which I will bring upon this place. And Paul saith, that among the Co-

1. Cor.  
11. 23.

rinthians some were asleepe, that is, deade, that they might not be condemned with the world. Thus much of freedome from miserie, which is the first benefit that comes by death, and the first steppe to life: now followes the second, which is, that death giues an entrance to the soule, that it may come into the presence of the euerliuing God, of Christ, and of all the Angels and Saints in heauen. The worthinesse of this benefite makes the death of the righteous to be no death, but rather a blessing to be wished of all men. The consideration of this made Paul to say, I desire to Phil. 1.

be

*be dissolued:* but what is the cause of this desire? that follows in the next wordes, namely that by his dissolution he might *come to be with Christ*. When the Queene of Sheba saw all Salomons wisdom, and the house that he had built, and the meat of his table, and the sitting of his seruants, & the order of his ministers, and their apparel, &c. she said, *Happie are thy men, happie are these thy seruants which stand euer before thee and heare thy wisdom:* much more then may wee say, that they are ten thousand tolde *happie* which stand not in the presence of an earthly king, but before the King of kings, the Lord of heauen and earth; and at his right hand inioy pleasures for euermore. Moses hath bin renowned in all ages for this, that God vouchsafed him but

*1. king.*  
*10.8.*

to much fauour as to see his hinder parts at his request; ô then, what happines is this to see the glorie and maiestie of God face to face, and to haue eternall fellowship with God our father, Christ our Redeemer, and the holy Ghost our comforter, and to liue with the blessed Saints & Angels in heauen for euer.

Thus now the third point is manifest, namely in what respects death is more excellent thē life. It may be here the mind of man vnſatisfied will yet further reply and say, that howſoeuer in death the ſoules of men enter into heauen, yet their bodies, though they haue bin tenderly kept for meat, drinke, and apparell; and haue ſlept many a night in beds of down, muſt lie in darke and loathſome graues, and there be waſted & cōſumed by wormes.

*Anſ.*

*Ans.* All this is true indeede, but  
 all is nothing; if so be it wee will  
 but consider aright of our graues  
 as we ought. We must not iudge  
 of our graues, as they appeare  
 to the bodily eie, but wee must  
 looke vpon them by the eie of  
 faith, and consider them as they  
 are altered and changed by the  
 death & buriall of Christ, who  
 hauing vanquished death vpon  
 the crosse, pursued him after-  
 ward to his owne den, and foi-  
 led him there, and deprited him  
 of his power: and by this means  
 Christ in his owne death hath  
 buried our death, and by the  
 vertue of his buriall, as with  
 sweete incense, hath sweetened  
 and perfumed our graues, and  
 made them of stinking & loath-  
 some tablines to becōe prince-  
 ly pallaces, and beddes of most  
 sweete and happie rest, farre  
 more

*Isa. 57.*

2.

more excellent then beddes of  
downe.

And though the bodie rot in  
the graue, or be eaten of worms  
or of fishes in the sea, or burnt to  
ashes, yet that will not bee vnto  
vs a matter of discomfort, if wee  
doe well consider the ground  
of all grace, namely our con-  
iunctiō with Christ. It is indeed  
a spirituall and yet a most reall  
coniunction. And we must not  
imagine that our soules alone  
are ioyned to the bodie or soule  
of Christ, but the whole person  
of man both in bodie and soule  
is ioined and vnited to whole  
Christ. And when wee are once  
ioyned to Christ in this mortall  
life by the bond of the spirit, we  
shall remaine and continue eter-  
nally ioyned with him; and this  
vniō once truly made shal neuer  
be dissolued. Hence it followes,

C. I.

that

that although the bodie bee seuered from the soule in death, yet neither bodie nor soule are seuered from Christ, but the very bodie rotting in the graue, drowned in the sea, burned to ashes, abides still vnited to him, and is as truely a member of Christ thē as before. This point we must remember as the foundation of all our comfort, and hold it for euer as a trueth. For looke what was the condition of Christ in death, the same or the like is the condition of all his members. Nowe the condition of Christ was this, though his bodie and soule were seuered each from other as farre as heauen and the graue, yet neither of them were seuered from the godhead of the sonne, but both did in death subsist in his persō. And therefore though our bodies



dies and soules bee pulled asunder by naturall or violent death, yet neither of them no not the bodie it selfe shall be seuered & disioyned from Christ. It wil be alleadged, that if the bodie were then vnited to Christ, it should liue and bee quickened in the graue. *Ans.* Not so: when a mans arme or legge is taken with the dead palsie, it receiues litle or no heat, life, sense, or motion from the bodie: and yet notwithstanding it remaines still a member of the bodie, because the flesh and the bone of it remaine ioyned to the flesh and the bone of the bodie: euen so may the body remaine a member of Christ, though for some space of time it receiue neither sense nor motion nor life from the soule or from the spirit of Christ.

Furthermore we must reme-

ber that by the vertue of this cō-  
iunction, shall the dead body be  
it rotten, burned, deuoured, or  
howsoeuer consumed, at the day  
of iudgement rise to eternal glo-  
ry. In the winter season trees re-  
maine without fruite or leaues,  
and beeing beaten with wind &  
weather appeare to the eie as if  
they were rotten trees; yet when  
the spring time comes againe,  
they bring forth as before, buds  
and blossoms, leaues and fruite:  
thereason is, because the bodie,  
graines, & armes of the tree are  
all ioyned to the root, where lies  
the sap in the winter season, and  
whence by means of this coniū-  
ction it is deriued to all the parts  
of the tree in the spring time. E-  
uen so the bodies of mē haue  
their winter also, in which they  
are turned to dust, & so remaine  
for the space of many thousand  
yeares,

yeares, yet in the day of iudgement by meanes of that mystical coniunction with Christ, shal diuine and quickening vertue streame thence to all the bodies of the elect to cause them to liue againe, and that to life eternall. But some will say, that the wicked also rise again. *Ans.* They do so indeede, but not by the same cause, for they rise by the power of Christ as he is a iudge to condēne thē: whereas the godly rise againe by the vertue of Christs resurrection, whereof they are partakers by meanes of that blessed and indissoluble cōiunction which they haue with Christ. And the bodies of the elect though they consume neuer so much in the graue, yet are they still in gods fauour and in the couenant of grace: to which, because they haue right beeing

dead, they shall not remaine so for euer, but shall rise to glorie at the last iudgement. Therefore the rotting of the bodie is nothing in respect, and the death of the body no death. And therefore also death in the old & new testament is made but a sleep, & the graue a bed, wherof the like was neuer seene; wherein a man may rest, nothing at all troubled with dreames or fantasies, and whence hee shall rise no more subiect to weakenes or sicknes, but presently be translated to eternal glorie. By this then which hath beene said, it appeares that the death of the righteous is a second degree to euerlasting happinesse.

Nowe then considering our coniunction with Christ is the foundatiō of all our ioy & comfort in life and death, wee are in  
the

the feare of God to learne this one lesson, namely, that while we haue time in this world, we must labour to be vnited vnto Christ, that we may be bone of his bone and flesh of his flesh. This very point is as it were a flaggon of wine to reuiue our soules when they bee in a swowne at any instant. And that we may be assured that we are certainly ioined to Christ, wee must shewe our selues to be members of his mysticall bodie by the daily fruites of righteousness and true repentance. And being once certainly assured in conscience of our beeing in Christ, let death come when it will, & let it cruelly part asunder both bodie & soule, yet shall they both remaine in the couenant, and by meanes thereof bee reunited and taken vp to life eternall. Whereas on the cō-

trary, if men be out of the covenant and die out of Christ, their soules goe to hell, and their bodies rot for a time in the graue, but afterward they rise to endlesse perdition. Wherefore I say againe and againe, labour that your consciences by the holy ghost may testifie that ye are liuing stones in the temple of god, & braunches bearing fruit in the true vine: and then ye shal feelee by experiēce, that the pāgs of death shal bee a further degree of happinesse then euer ye found in your liues, euen then when ye are gasping and pāting for breath.

Thus much of the meaning of the text, nowe followes the vses, and they are manifold. The first and principall is this. In that Salomon preferres the daie of death before the day of birth; he

hee doth therein giue vs to vnderstand, that there is a direct & certain way wherby a man may die well; and if it had beene otherwise, he could not haue said that *the day of death is better*. And wheras he auoucheth this, he shewes withall that there is an infallible way whereby a mā may make a blessed end. Therefore let vs nowe come to search out this way; the knowledge and true vnderstanding whereof must not bee fetched from the writtings of men, but from the word of God, who hath the power of life and death in his own hand.

Now that a man may die well, Gods word requires 2. thinges: a preparation before death, and a right behauiour and disposition in death.

The preparation vnto death,  
is

is an action of a repentant sinner, whereby he makes himselfe fit and readie to die, and it is a dutie very necessarie, to which we are bound by Gods commā-  
dement. For there bee sundrie places of Scripture which doe straightly inioyne vs to watch & pray, & to make our selues readie euery way against the secōd comming of Christ to iudgement. Now the same places doe withall bind vs to make preparation against death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueth a man, so shall the last iudgement finde him, and so shall hee abide eternally: there may be changes and conuersions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wise



wife be omitted of him that desires to make an happie & blessed end.

This preparation is twofold: general, and particular. General preparation is that whereby a man prepares himselfe to die through the whole course of his life. A duty most needfull that must in no wise be omitted. The reasons are these. First of all death which is certaine is most vncertaine. I say it is certaine, because no man can eschew death. And it is vncertain 3. waies: first, in regard of time: for no man knoweth when hee shall die: secondly, in regard of place: for no man knowes where hee shall die, whether in his bedde or in the field, whether by sea or by land: thirdly, in respect of the kind of death; for no mā knows whether hee shall die of a lingring  
or

*d* or sudden, of a violent or naturall death. Hence it follows, that men should euery day prepare themselves to death. Indeede if we could know when, where, and how we should die, the case were otherwise, but seeing wee know none of these, it stands vs in hand to looke about vs. A second reason seruing further to perswade vs is this. The most dangerous thing of all in this world is, to neglect all preparation. To make this point more manifest, I will vse this comparison. A certaine man pursued by an Vnicorne, in his flight fals into a dungeon, and in his fall takes holde and hangs by the arme of a tree: now as he thus hangs looking downeward, hee sees two wormes gnawing at the root of the tree, and as he looks vpward he sees an hiue of most sweete

sweet honie, wherupō he climes  
vp vnto it, and sitting by it hee  
feeds thereon. In the meane sea-  
son while he is thus sitting the  
two wormes gnaw in pieces the  
root of the tree: which done, tree  
and man and all fall into the bot-  
tome of the dungeon. Now this  
Vnicorne is death; the man that  
flieth is euery one of vs, and e-  
uery liuing man: the pit ouer  
which he hangeth, is hell: the  
arme of the tree is life it selfe: the  
two wormes are day and night,  
the continuance whereof is the  
whole life of man: the hiue of  
honie is the pleasures and pro-  
fits and honours of this world,  
to which when mē wholly giue  
thēselues not confidering their  
ends, till the tree root, that is, this  
temporall life be cut off: which  
beeing once done, they plunge  
thēselues quite into the gulfe of  
hell. By

By this we see, that there is good cause that men should not deferre their preparation till the time of sicknes, but rather euery day make themselues readie against the day of death. But some will say, it shall suffice if I prepare my selfe to pray when I begin to be sicke. *Ans<sup>r</sup>.* These men greatly deceive themselues, for the time then is most vnfit to begin a preparation, because all the senses and powers of the body are occupied about the pains and troubles of the disease: and the sicke party is exercised partly in conference with the Physician, partly with the Minister about his soules health and matters of conscience, and partly with friendes that come to visit. Therefore there must some preparation goe before in the time of health, when the whole man  
with

with all the powers of bodie & soule are at libertie. Again, there be some others which imagine and say, that a man may repent when he wil, euen in the time of death: and that such repentance is sufficient. *Ans.* It is false which they say: For it is not in the power of man to repent when hee himselfe will; when God will he may. It is not in him that willeth or runneth, but in God that hath mercie. And Christ saith, that many shall seeke to enter into heauen, and shall not be able. But why so? because they seeke when it is too late, namely when the time of grace is past. Therefore it is exceeding follie for men so much as once to dreame that they may haue repentance at cōmand: nay it is a iust iudgement that they should be condemned of God in death, that  
did

He  
#  
did contemne God in their life:  
and that they should quite be  
forgotten of God in sicknesse;  
that did forget God in their  
health. Again I answer, that this  
late repentance is seldom or ne-  
uer true repentance. It is sicke  
like the partie himselfe, comon-  
ly languishing and dying togi-  
ther with him. Repentance  
should be voluntarie (as all obe-  
dience to God ought) but repen-  
tance taken vp in sicknes, is vsu-  
ally constrained & extorted by  
the feare of hell, & other iudge-  
ments of God: for crosses, affli-  
ctions, and sicknes will cause the  
grossest hypocrite that euer was  
to stoope and buckle vnder the  
hand of God, and to dissemble  
faith and repentance and euery  
grace of God, as though he had  
them as fully as any of the true  
seruants of God: wheras indeed  
he

he wants the altogether. Wherefore such repentance commonly is but counterfait. For in true & sound repentance men must forsake their sinnes; but in this, the sinne forsakes the man; who leaues all his euill waies onely vpon this that he is constrained to leaue the world. Wherefore it is a thing greatly to be wished, that men would repent and prepare themselves to die in the time of health before the day of death or sicknes come. Lastly it is alleadged that one of the theeues repented vpon the crosse. *Ans.* The thiefe was called after the eleuenth houre at the point of the twelfth, when he was now dying and drawing on. Therefore his conuersion was altogether miraculous and extraordinarie: and there was a speciall reason why Christ would haue

haue him to be called then, that while hee was in suffering hee might shew forth the vertue of his passion; that all which sawe the one, might also acknowledge the other. Now it is not good for men to make an ordinarie rule of an extraordinarie example.

Thus then this point beeing manifest that a generall preparation must be made, let vs now see in what manner it must be done. And for the right doing of it, fiue duties must be practised in the course of our liues.

f The first is the meditation of death in the life time. For the life of a Christian is nothing els but a meditation of death. A notable practise hereof we haue in the example of Ioseph of Arimathea, who made his tombe in his life time in the midst of his gar-



garden: no doubt for this ende,  
to put himself in mind of death,  
and that in the midst of his de-  
light and pleasures. Heathen  
Philosophers that neuer knew  
Christ, had many excellent me-  
ditations of death, though not  
comfortable in regard of life e-  
uerlasting. Now we that haue  
knowne and beleued in Christ,  
must goe beyond them in this  
point, considering with our  
selues such things as they neuer  
thought of, namely, the cause of  
death, our sinne: the remedie  
thereof, the cursed death of  
Christ, cursed I say in regard of  
the kinde of death and punish-  
ment laid vpon him, but blessed  
in regard of vs. Thirldy we must  
often meditate of the presence  
of death, which we doe, when  
by Gods grace we make an ae-  
count of euery present day as if  
it

it were the day of our death, and reckon with our selues when we goe to bed as though we should neuer rise againe, and when we rise, as though we should neuer lie downe againe.

This meditation of death is of speciall vse, and brings forth many fruits in the life of man. And first of all, it serues to humble vs vnder the hand of God. Example we haue of Abraham, who said, *Behold, I haue begunne now to speake to my Lord, and I am but dust and ashes.* Marke here, how the consideration of his mortalitie made him to abase & cast downe himselfe in the sight of God: and thus if we could reckon of euery day as of the last day, it would pull down our peacocks feathers, and make vs with Iob to abhorre our selues in dust and ashes.

Secondly

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# Gen.  
18.27.

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Secondly this meditation is a meanes to further repentance. When Ionas came to Ninive & cried, *Yet fourtie daies and Ninive shall be destroyed*, the whole citie repented in sackcloth and ashes. When Elias came to Ahab and tolde him that the dogges should eat Iesabel by the wall of Iesreel, & him also of Ahabs stocke that died in the citie, &c. it made him to humble himselfe so, as the Lord saith to Elias, *Seekest thou how Ahab is humbled before me*. Now if the remembrāce of death was of such force in him that was but an hypocrite, how excellent a meanes of grace will it be in them that truely repent.

Thirldy, this meditatiõ seemes to stirre vp contentation in euery estate and condition of life that shall befall vs. Righteous  
Iob,

*H.* Job in the middest of his afflictions, comforts himselfe with this consideration. *Naked* (saith he) *came I forth of my mothers womb, and naked shall I retorne againe, &c. blessed be the name of the Lord.* And surely the often meditation of this, that a man of all his aboundance can carrie nothing with him but either a coffin or a winding sheete or both, should be a forcible meanes to repressse the vnsatiabable desire of riches & the loue of this world.

Thus we see what an effectually meanes this meditation is to encrease and further the grace of God in the hearts of men. Now I commend this first dutie to your Christian considerations, desiring the practise of it in your liues: which practise that it may take place, two things must be performed. First, labour to  
plucke

plucke out of your hearts a wicked and erroneous imagination, whereby euey man naturally blesseth him-selfe and thinkes highly of himselfe: and though he had one foote in the graue, yet he perswades himselfe that he shall not die yet. There is no man almost so olde but by the corruptiō of his heart he thinks that he shall liue one yeere longer. Cruell & vnmercifull death makes league with no man: and yet the Prophet Esai saith, that the wicked man makes a league with death. How can this be? there is no league made indeed, but onely in the wicked imagination of man, who falsly thinkes that death will not come neere him, though all the world shold be destroyed. See an example in the parable of the rich man, that hauing stored vp abundance of wealth.

*Luk. 11* wealth for many yeares, said vn-  
*17.* to his own soule, *Soule, thou hast*  
*much goods laid up for many yeres,*

*ff*

*line at ease, eate, drinke, and take*  
*thy pastime:* wheras his soule was  
 fetched away presently. And se-  
 ing this natural corruption is in  
 euery mans heart, we must daily  
 fight against it, and labour by al  
 might and maine that it take no  
 place in vs: for so long as it shall  
 preuaile, we shall be vtterly vn-  
 fit to make any preparation to  
 death. Wee ought rather to in-  
 deauour to attaine to the minde  
 and meditation of S. Hierome,  
 who testifieth of himself on this  
 manner, *Whether I wake or sleep,*  
*or whatsoeuer I doe, me thinkes I*  
*heare the sound of the trumpet, Rise*  
*ye dead and come to iudgement.*

*In epist.*

*ff*

The second thing which we  
 are to practise that wee may  
 come to a serious meditation of  
 our

our owne ends, is, to make prayer vnto God that we might be enabled to resolue our selues of death continually. Thus Dauid *Pf. 39.*  
 praied, *Lord make mee to knowe mine ende, and the measure of my daies, let mee knowe howe long I haue to liue.* And Moses, *Lord teach me to number my daies, that I may apply mine heart vnto wisdom.* It may be said, What need men pray to God that they may be able to number their daies? can not they of themselves reckon a fewe yeares and daies, that are able by arte to measure the globe of the earth, and the spheres of heauen, and the quantities of the starres, with thier longitudes, latitudes, altitudes, motions, and distances from the earth? No verely: For howe soeuer by a generall speculation wee thinke something of our  
 D I ends,

endes, yet vnlesse the spirit of God bee our schoole-matter to teach vs our dutie, wee shall neuer bee able soundly to resolue our selues of the presence and speedinesse of death. And therefore let vs pray with Dauid and Moses that God would inlighten our minds with knowledge, and fil our hearts with his grace, that wee might rightly consider of death, and esteeme of euery day and houre as it were the day and houre of death.

The second dutie in this generall preparation is, that euery man must daiely indeauour to take away from his owne death the power and strength thereof. And I pray you marke this point. The Philistims saw by experience that Sampson was of great strength, & therfore they vsed meanes to knowe in what  
part



part of his body it lay: and when they found it to bee in the haire of his head, they ceased not vntil it was cut off. In like maner the time will come when wee must encounter hand to hand with tyrannous and cruel death: the best therefore is, before hand now while wee haue time to search where the strength of death lies, which beeing once knowne, we must with speed cut off his Saffrons lockes, and bereaue him of his power, disarme him, & make him altogether vnable to preuaile against vs. Now to find out this matter, we neede not to vse the counsell of any Delilah, for wee haue the worde of God which teacheth vs plainly where the strength of death consists, namely in our sins, as Paul saith, *The sting of death is sinne.* Well then, we knowing certainly that

the power and force of euery mans particular death lies in his owne sinnes, must spend our time and studie in vsing good meanes that our sinnes may bee remooued and pardoned. And therefore wee must daily inure our selues in the practise of two duties. One is to humble our selues for all our sins past, partly cōfessing the against our selues, partly in prayer crying to heauē for the pardon of them. The other is for time to come to turn vnto God, and to carrie a purpose, resolution, & indeauour in all things to reforme both heart & life according to Gods word. These are the very principall & proper duties, wherby the power of death is much rebated, and he is made of a mightie & bloody enemy so far forth friendly and tractable, that we may with  
comfort

comfort incounter with him & preuaile too. Therefore I commend these duties to your Christian considerations, and carefull practise, desiring that yee would spend your daies etter hereafter in doing of them. If a man were to deale with a mightie dragon or serpent hand to hand, in such wise as he must either kill or be killed, the best thing were to be-reaue him of his sting or of that part of his bodie where his poison lies: nowe death it selfe is a serpent, dragon, or scorpion, & sinne is the sting and poison whereby he wounds and kils vs. Wherefore without any more delay, see that yee pull out his sting: the practise of the foresaid duties is as it were a fit and worthy instrument to doe the deed. Hast thou bene a person ignorant of Gods will, a contemner

of his word and worship, a blasphemour of his name, a breaker of his sabbaths, disobedient to parents and magistrates, a murderer, a fornicatour, a railer, a flāderer, a covetous person, &c. reforme these thy sinnes and all other like to them, pull the out by the rootes from thy heart, & cast them off. So many sinnes as be in thee, so many stinges of death be also in thee to wound thy soule to eternal death. Therefore let no one sin remaine for which thou hast not humbled thy selfe and repented seriously. When death hurts any man, it takes the weapons whereby hee is hurt, from his owne hand. It cannot doe vs the least hurt but by the force of our own sinnes. Wherefore I say againe, and againe, lay this point to your hearts, and spend your strength, life,

life, and health, that ye may before ye die, abolish the strength of death. A man may put a serpent in his bosome when the sting is out: & we may let death creepe into our bosomes, and gripe vs with his legs, and stab vs at the heart, so long as hee brings not his venime and poison with him.

And because the former duties are so necessarie, as none can be more, I will vse some reasons yet further to inforce the. Whatsoever a man would doe when he is dying, the same hee ought to doe euery day while he is liuing: nowe the most notorious and wicked person that euer was, when he is dying will pray and desire others to pray for him, & promise amendment of life, protesting that if hee might liue, he would become a practi-

tioner in all the good duties of faith, repentance, and reformation of life. Oh therefore be careful to do this euery daie. Again, the saying is true, he that would liue when hee is dead, must die while hee is aliue, namely to his sinnes. Wouldest thou then liue eternally? sue to heauen for thy pardon, and see that now in thy life time thou die to thine owne sinnes. Lastly wicked Balaam would faine die the death of the righteous; but alas, it was to smal purpose: for hee would by no meanes liue the life of the righteous. For his continuall purpose & meaning was to followe his olde waies in sorceries and couetousnesse. Now the life of a righteous man standes in the humbling of himselfe for his sinnes past, and in a carefull reformatiō of life to come. Wouldest

delt thou thē die the deth of the  
righteous, then looke vnto it,  
that thy life bee the life of the  
righteous: if yee will needes liue  
the life of the vnrighteous, yee  
must looke to die the death of  
the vnrighteous. Remēber this,  
and content not your selues to  
heare the word, but be doers of  
it: for ye learne no more indeed,  
what measure of knoweledge so  
euer ye haue, then ye practise. ¶

The third dutie in our gene-  
rall preparation, is in this life to  
enter into the first degree of life  
eternall. For as I haue said, there  
be three degrees of life euerla-  
sting, and the first of them is in  
this present life. For hee that  
would liue in eternall happines  
for euer, must beginne in this  
worlde to rise out of the graue  
of his owne sinnes, in which by  
nature he lies buried, and liue in  
new-

newenesse of life, as it is said in  
 the Reuelation, *He that will es-*  
*cape the second death, must bee*  
*made partaker of the first resurre-*  
*ction.* And Paul saith to the Co-  
 lossians, that they were in this  
 life deliuered from the power  
 of darkenesse, *and translated into*  
*the kingdome of Christ.* And Christ  
 saith to the church of the Iewes,  
*the kingdome of heauen is amongst*  
*you.* Now this first degree of life  
 is, whē a man can say with Paul,  
*I line not, but Christ lines in me:*  
 that is, I finde partly by the te-  
 stimonie of my sanctified con-  
 science, and partly by experi-  
 ence, that Christ my redeemer  
 by his spirit guideth and gouer-  
 neth my thoughts, will, affecti-  
 ons, and all the powers of body  
 and soule, according to the blef-  
 sed direction of his holy will.  
 Nowe that wee maay bee able  
 truely



truely to say this, wee must haue  
 three gifts and graces of God,  
 wherein especially this first de-  
 gree of life consists. The first is  
*sauing knowledge*, wherby we do  
 truely resolue our selues that  
 God the father of Christ is our  
 father, Christ his sonne our re-  
 deemer, and the holy Ghost our  
 cōforter. That this knowledge  
 is one part of life eternall, it ap-  
 pears by the saying of Christ  
 in Iohn, *This is life eternall*, that *Ioh. 17.*  
 is, the beginning and entrance  
 to life eternall, *to knowe thee the*  
*onely God and whome thou hast*  
*sent Iesus Christ*. The second *Phil. 2.*  
 grace, is peace of conscience  
 which passeth all vnderstāding  
 and therefore Paul saith, that  
 the kingdome of heauen is  
*righteousnesse, peace of conscience,*  
*and ioy in the holy Ghost*. The *Ro. 4.*  
 horroure of a guiltie conscience  
 is

Rom. 8.

14.

is the beginning of death & destruction : therefore peace of conscience deriued frō the death of Christ , is life and happines. The third is the regiment of the spirit , whereby the heart and life of man is ordered according to the word of God. For Paul saith , that they that are the children of God *are led by the spirit of Christ*. Now seeing this is so, that if we would liue eternally, we must begin to liue that blessed and eternall life, before wee die ; here we must be carefull to reforme two common errours. The first is, that a man enters into eternall life when he dies and not before ; which is a flatte vntruth. Our Sauour Christ saide to Zacheus , *This day is saluation come to thy house*: giuing vs to vnderstand, that a man then begins to be saued, when God doth effectually

fectually call him by the ministerie of his Gospel. Whosoever then will be saued when he is dying and dead, must begin to be saued while he is now liuing. His saluation must beginne in this life, that would come to saluation after this life: *Verily, verily*, saith Christ, *he that heareth Ioh. 5. my word, and beleeneth in him, 24. that sent me, hath eternall life,* namely in this present life. The second error is, that how soeuer a man liue, if when he is dying he can lift vp his eyes, & say, *Lord haue mercie vpon me*, he is certainly saued. Behold a very fond & foolish conceit, that deceiues many a man. It is all one as if an arrand thief should thus reason with himselfe, and say, I will spend my daies in robbing and stealing, I feare neither arraignment, nor execution. For  
at

at the very time when I am to be turned off from the ladder, if I doe but call vpon the iudge I know I shall haue my pardon. Behold a most dangerous and desperate course: and the very same is the practise of carelesse men in the matter of their saluation. For a man may die with *Lord haue mercie in his mouth, & perish eternally*; except in this world he enter into the first de-

*Matb. 7.21.* **gree of eternall life. For not euery one that saith Lord, Lord, shall enter into heauen, but he that doth the will of the father which is in heauen.**

The fourth dutie, is to exercise and inure our selues in dying by little and little so long as we liue here vpon earth, before we come to die indeede. And as men that are appointed to run a race, exercise themselues before  
in

in running, that they may get the victorie; so should we begin to die now while we are liuing, that we might die well in the ende.

But some may say, how should this be done? Paul giues vs direction in his owne example whē

he saith, *by the reioycing which I haue in Christ I die daily.* And he

1. Cor.

15. 31.

died daily not onely because he was often in danger of death by reason of his calling; but also because in all his dangers and troubles, he inured himselfe to die.

For when men doe make the right vse of their afflictions, whether they be in bodie or minde or both, and doe with all their might indeauour to beare them patiently; humbling themselves as vnder the correction of God, then they begin to die wel. And to doe this indeede is to take an excellent course. He that would

mor-

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mor-

1. Cor.  
15. 31.

mortifie his greatest finnes, must begin to doe it with smal finnes; which, when they are once reformed, a man shalbe able more easily to ouercome his master-fines. So likewise he that would be able to beare the crosse of all crosses, namely death it selfe, must first of all learne to beare smal crosses, as sicknesses in bodie, and troubles in minde, with losses of goods and of friendes, and of good name: which I may fitly tearme little deaths, and the beginnings of death it selfe: and we must first of all acquaint our selues with these litle deaths, before we can be able to beare the great death of all. Againe, the afflictions and calamities of this life are as it were the harbingers and puruiers of death: and we are first to learne how to entertaine these messengers, that when

*Mors  
post  
crucem  
minor  
est.*

when death the lord him-selfe shall come, we may in better manner entertaine him. This point *Bilney* the martyr well considered, who oftentimes before he was burned, put his finger into the flame of the candle, not onely to make triall of his abilitie in suffering, but also to arme and strengthen him-selfe against greater torments in death. Thus ye see the fourth dutie, which ye must in any wise learne and remember, because we can not be able to beare the pangs of death well, vnlesse we be first well schooled and nurtered by fundrie trialls in this life.

The fifth and last dutie is set downe by Salomon, *All that Eccl. 9. thine hand shall finde to doe, doe it 10. with all thy power.* And marke the reason. *For there is neither worke, nor inuention, nor knowledge,*

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*thine hand shall finde to doe, doe it 10.*  
*with all thy power.* And marke the reason. *For there is neither worke, nor inuention, nor knowledge,*

Gal. 6.  
20.

ledge, nor wisdom in the grave  
whither thou goest. To the same  
purpose Paul saith, Doe good to  
all men while ye haue time. Ther-  
fore if any man be able to doe a-  
ny good seruice either to Gods  
Church, or to the Common-  
wealth, or to any priuate man,  
let him doe it with all speede &  
with all his might, least death it  
selfe preuent him. He that hath  
care thus to spend his daies, shall  
with much comfort and peace  
of conscience ende his life.

Thus much of generall pre-  
paration. Nowe followeth the  
particular, which is in the time  
of sicknes. And here first of all  
I will shew what is the doctrine  
of the Papists, and then after-  
ward the truth. By the popish  
order and practise, when a man  
is about to die, he is enioyned  
three things. First to make sacra-  
mentall

mentall confession, specially if it be in any mortall sinne; secondly to receiue the Eucharist; thirdly to require his annoyling, that is, the sacrament (as they call it) of extreame vnction.

Sacramentall confession, they tearme a rehearfall or enumeration of all mans finnes to a priest, that he may receiue absolution. But against this kinde of confession, sundrie reasons may be alleadged. First of all, it hath no warrant either by commandement or example in the whol word of God. They say yes: and they endeauour to prooue it thus. He which lies in any mortall sinne, is by Gods law bound to doe penance and to seeke reconciliation with God: now the necessarie means after baptisme to obtain reconciliation, is confession of all our sins to a priest. Because

Because Christ hath appointed Priests to be iudges vpon earth, with such measure of authoritie, that no man falling after baptism can without their sentence and determination be reconciled; and they can not rightly iudge, vnlesse they know all a mans finnes: therefore all that fall after baptism are bound by Gods word to open all their finnes to the priest. *Ans.* It is false which they say that Priests are iudges, hauing power to examine and take knowledge of mens finnes, and iurisdiction whereby they can properly absolute and pardon or retaine the. For Gods word hath giuen no more to man, but a *ministerie of reconciliation*, whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth



doth pardon or not pardon his  
finnes. Againe, pardon may tru-  
ly be pronouced, & right iudge-  
ment of the estate of any man,  
without a particular rehearfall  
of all his finnes. For he which  
soundly & truly repents of one  
or some fewe finnes, repents of  
all. Secondly, this confession is  
ouerturned by the practise of  
the Prophets & Apostles, who  
not onely absolved particular  
persons, but also whole Chur-  
ches without exaction of an au-  
ricular confession. When Na-  
than the Prophet had rebuked  
Dauid for his two great & hor-  
rible crimes, Dauid touched  
with remors said, *I haue sinned, &*  
Nathā presently without further  
examination declared vnto him  
in the name of God that his sins  
were forgiven him. Thirdly, it  
can not be prooued by any  
good

2. Sam.  
12. 12.

good and sufficient proofes, that this confession was vsed in the Church of God till after fīue or sixe hundred yeares were expired. For the confession which was then in vse, was either publicke before the Church, or the opening of a publicke fault to some priuate person in secret. Therefore to vrge sicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

And whereas they make it a necessarie thing to receiue the Eucharist in the time of sicknes toward death, and that priuately of the sicke partie alone, they haue no warrant for their practise and opinion. For in the want of the sacrament there is no danger, but in the contempt: and the very contempt it selfe is a sinne which may be pardoned,  
if

if we repent. And there is no reason why we should thinke that sicke men should be deprived of the comfort of the Lords supper, if they receiue it not in death, because the fruit and efficacie of the sacrament once receiued, is not to be restrained to the time of receiuing, but it extends it selfe to the whol time of mans life afterward. Againe the supper of the lord is no priuate action, but meere Ecclesiasticall: and therefore to be celebrated in the meeting and assembly of Gods people; as our Sauour Christ prescribeth, when hee saith, *Doe ye this*: and Paul in saying, *When ye come together*. But it is alleadged that the Israelites did eate the Pascall lambe in their houses whē they were in Egypt. *Ans.* The Israelites had then no libertie to make any publicke mee-

Luk. 22.

19.

1. Cor.

11. 20.

meeting for that end : and God  
 commaunded that the Paschall  
 Lamb should be eaten in all the  
 houses of the Israelites at one &  
 the same instant; & that in effect  
 was as much as if it had bin pub-  
*Can. 12* like. Againe, they alleadge a Ca-  
 non of the Council of Nice;  
 which decreeth, that men being  
 about to die, must receiue the  
*afröda-* Eucharist, and not<sup>a</sup> be deprived  
*ri via-* of the prouision of food neces-  
*sico.* sarie for their iourney. *Ans.* The  
 Council made no decree tou-  
 ching the administration of the  
 Sacrament to all men that die,  
 but to such only as fall away frō  
 the faith in persecution, or fell  
 into any other notorious crime,  
 and were thereupon excommu-  
 nicate, & so remained till death:  
 & either then or somewhat be-  
 fore testified their repentance  
 for their offences. And the Ca-  
 non

non was made for this ende, that  
 such persons might bee assured  
 that they were againe receiued  
 into the church, & by this means  
 depart with more cōfort. Third-  
 ly it is obiected, that in the pri-  
 mitiue Church, part of the Eu-  
 charist was carried by a ladde to  
 Serapion an aged man, lying  
 sicke in his bedde. *Answ.* It was  
 indeed the custome of the aun-  
 cient Church from the very be-  
 ginning, that the elements of  
 bread and wine should bee sent  
 by some of the deacons to the  
 sicke, which were absent from  
 the assembly. And yet neuer the-  
 lesse here is no footing for pri-  
 uate communions. For the  
 Eucharist was onely then sent  
 whē the rest of the church did o-  
 pely cōmunicate; & such as were  
 the absēt only by reason of sick-  
 nes, & desired to be partakers of

*Eus. l. 6  
 c. 36.*

E I that

that blessed communion, were to be reputed as present. Lastly it is obieſted, that it was the manner of men and women in former times

*a Basil.* mer times <sup>a</sup> to carrie part of the  
*epist. ad* sacrament home to their houses,  
*Cas.* and to reſerue it till the time of  
*Tert. l.* neceſſitie, as the time of ſicknes,  
*a ad* and ſuch like. *Ans.* The reſerua-  
*uxorū.* tion of the ſacrament was but a  
*Hier. in* ſuperſtitious praſtiſe, though it  
*Apol.* be ancient. For out of the admi-  
*pro lib.* niſtratiō, that is, before it begin,  
*in Iob.* & after it is ended, the ſacrament  
 ceaſeth to be a ſacrament, & the  
 elements to be elements. As for  
 the praſtiſe of them that uſed to  
 cramme the Eucharist into the  
 mouth of them that were diſea-  
 fed, it is not onely ſuperſtitious  
 but alſo very abſurd.

*Conc.*  
*Carth.*  
*3. can.*  
*6.*

As for the Anoyling of the ſicke, that is, the annointing of the body, ſpecially the organes

or instruments of the senses, that the party may obtain the remission of his finnes, and comfort against all the temptatiōs of the deuill in the houre of death, and strēgth more easily to beare the paines of sicknes and the pangs of death, and be againe restored to his corporall health, if it bee expedient for the saluatiō of his soule; it is but a dotage of mans braine, and hath not so much as a shewe of reason to iustifie it. The fift of Iames is commonly alledged to this purpose, but the annointing there mentioned is not of the same kind with this greasie sacrament of the Papists. For that annointing of the body was a ceremonie vsed by the Apostles and others, when they put in practise the miraculous gift of healing, which gift is now ceased. Secōdly, that annointing

E. 2                      had

had a promise that the partie annointed should recouer his health: but this popish annointing hath no such promise; because for the most part the persons thus annointed die afterward without recouerie; whereas those which were annointed in the primitive church alwaies recovered. Thirdly, the auncient annointing serued onely for the procuring of health, but this tēds further to the procuring of remission of sinnes, and strength in tēptation. Thus hauing seene the doctrine of the Papists, I come now to speake of the true and right maner of making making particular preparation before death, which containes 3. sorts of duties: one concerning god, the other cōcerning a mans own selfe, the third concerning our neighbour. The first cōcerning God, is to seeke to be recō-



ciled vnto him in Christ, though we haue bin long assured of his fauour. All other duties must come after in the second place, & they are of no effect without this. Now this recōciliation must be sought for & is obtained by a renewing of our former faith and repentance: & they must be renewed on this maner. So soone as a man shall feele any manner of sicknes to seaze vpon his body, he must consider with himselfe whence it ariseth: & after serious consideration, he shall finde that it comes not by chance or fortune, but by the prouidence of God. This done, he must go yet further & cōsider for what cause the Lord should afflict his body with any sicknes or disease. And he shal find by Gods word, that sicknesse comes ordinarily and *Lam.* vsually of sinne. *Wherefore is the* 3.39.

*living man sorrowfull? man suffereth for his sinne.* It is true indeed, there be other causes of the waits of the body, & of sicknes, beside sinne; and though they bee not known to vs, yet they are known to the Lord. Here upon Christ when hee sawe a certaine blinde man, and was demaunded what was the cause of the blindnesse, answered, *neither hath this man sinned nor his parents, but that the workes of God should be shewed on him.* Yet we for our parts, who are to goe not by the secret, but by the reuealed will of God, must make this vse of our sicknes, that it is sent vnto vs for our sinnes. When Christ healed the man sicke of the palsie, he saith, *be of good comfort thy sinnes are forgiven thee:* and when hee had healed the man by the poole of *Bethesda*, that had bin sicke 38. yeres,

yeres, he bids him *sin no more least* *Ioh. 5.*  
*a worse thing happen vnto him: gi-* *14.*  
 uing them both to vnderstand  
 that their sicknes came by reaso  
 of their sinnes. And thus should  
 euery sick man resolue himself.  
 Now when we haue proceeded  
 thus far, and haue as it were laid  
 our finger vpon the right and  
 proper cause of our sicknesse,  
 three things concerning our sins  
 must bee performed of vs in  
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 new examination of our hearts  
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*trie our waies, and turne againe to 40.*  
*the Lord.* Secondly wee must  
 make a newe confession to God  
 of our newe and particular sins,  
 as God sends newe corrections  
 & chastisements. When David *Psal.*  
 had the hād of God very heavy *32. 5.*  
 vpon him for his sinnes, so as his

very bones and moisture consumed within him, hee made confession of them vnto God, and thereupon obtained his pardon and was healed. The third thing is to make new praier and more earnest then euer before, with sighes & grones of the spirit, and that for pardon of the same sins, and for reconciliation with god in Christ. In the exercise of these 3. duties standes the renouation of our faith & repentance whereby they are increased, quickned, & reuiued. And the more sicknesses preuailes and takes place in the bodie, the more should wee be carefull to put thē in vre: that spirituall life might increase as temporall life is decaying. When king Ezechias lay sicke, as he thought vpon his death bedde; he wept as for some other causes so also for his sinnes, and withall  
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2. Cro.  
33. 12.  
13.

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daies in the church for the space of 20. or 30. or 40. yeares, hee should at the very ende of all & not before, begin to enquire, what faith and what repentance is, and howe his soule might bee saued. This one sinne argues the great securitie of this age, & the great contempt of God and his word. Well, let all men hereafter in time to come, bee warned to take heed of this exceeding negligence in matters of saluation, and to vse all good meanes before hand, that they may be able in sickenesse and in the time of death to put in practise the spirituall exercises of inuocation & repentance.

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row helpe from their fellowe  
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 we may learne, that howsoeuer *& de l-*  
 it be the dutie of the Ministers *dol. c. 11.*  
 of the word principally to vi-  
 sit

Gal. 6.  
20.

ledge, nor wisdom in the grave  
whither thou goest. To the same  
purpose Paul saith, Doe good to  
all men while ye haue time. There-  
fore if any man be able to doe a-  
ny good seruice either to Gods  
Church, or to the Common-  
wealth, or to any priuate man,  
let him doe it with all speede &  
with all his might, least death it  
selfe preuent him. He that hath  
care thus to spend his daies, shall  
with much comfort and peace  
of conscience ende his life.

Thus much of generall pre-  
paration. Nowe followeth the  
particular, which is in the time  
of sicknes. And here first of all  
I will shew what is the doctrine  
of the Papists, and then after-  
ward the truth. By the popish  
order and practise, when a man  
is about to die, he is enioyned  
three things. First to make sacra-  
mentall

mentall confession, specially if it be in any mortall sinne; secondly to receiue the Eucharist; thirdly to require his annoyling, that is, the sacrament (as they call it) of extreame vnction.

Sacramentall confession, they tearme a rehearfall or enumeration of all mans finnes to a priest, that he may receiue absolution. But against this kinde of confession, sundrie reasons may be alleadged. First of all, it hath no warrant either by commandement or example in the whol word of God. They say yes: and they endeauour to prooue it thus. He which lies in any mortall sinne, is by Gods law bound to doe penance and to seeke reconciliation with God: now the necessarie means after baptisme to obtain reconciliation, is confession of all our sins to a priest.  
Because

Because Christ hath appointed Priests to be iudges vpon earth, with such measure of authoritie, that no man falling after baptism can without their sentence and determination be reconciled; and they can not rightly iudge, vnlesse they know all a mans sinnes: therefore all that fall after baptism are bound by Gods word to open all their sinnes to the priest. *Ans.* It is false which they say that Priests are iudges, hauing power to examine and take knowledge of mens sinnes, and iurisdiction whereby they can properly absolve and pardon or retaine the. For Gods word hath giuen no more to man, but a *ministerie of reconciliation*, whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth

doth pardon or not pardon his finnes. Againe, pardon may truly be pronouced, & right iudgement of the estate of any man, without a particular rehearfall of all his finnes. For he which soundly & truly repents of one or some fewe finnes, repents of all. Secondly, this confession is ouerturned by the practise of the Prophets & Apostles, who not onely absolued particular persons, but also whole Churches without exaction of an auricular confession. When Nathan the Prophet had rebuked Dauid for his two great & horrible crimes, Dauid touched with remors said, *I haue sinned*, & Nathā presently without further examination declared vnto him in the name of God that his sins were forgiven him. Thirdly, it can not be prooued by any good

2. Sam.

12. 12.

good and sufficient proofes, that this confession was vsed in the Church of God till after fīue or sixe hundred yeares were expired. For the confession which was then in vse, was either publicke before the Church, or the opening of a publicke fault to some priuate person in secret. Therfore to vrge sicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

And whereas they make it a necessarie thing to receiue the Eucharist in the time of sicknes toward death, and that priuately of the sicke partie alone, they haue no warrant for their practise and opinion. For in the want of the sacrament there is no danger, but in the contempt: and the very contempt it selfe is a sinne which may be pardoned,

if we repent. And there is no reason why we should thinke that sicke men should be depriv-  
 ued of the comfort of the Lords  
 supper, if they receiue it not in  
 death, because the fruit and effi-  
 cacie of the sacrament once re-  
 ceiued, is not to be restrained to  
 the time of receiuing, but it ex-  
 tends it selfe to the whol time of  
 mans life afterward. Againe the  
 supper of the lord is no priuate  
 action, but meerely Ecclesiasti-  
 call: and therefore to be celebra-  
 ted in the meeting and assembly  
 of Gods people; as our Sauour  
 Christ prescribeth, when hee  
 saith, *Doe ye this:* and Paul in say-  
 ing, *When ye come together.* But it  
 is alleadged that the Israelites  
 did eate the Pascall lambe in their  
 houses whē they were in Egypt.

*Ans.* The Israelites had then no  
 libertie to make any publicke  
 mee-

*Luk. 22.*

*19.*

*1. Cor.*

*11. 20.*

that blessed communion, were to be reputed as present. Lastly it is objected, that it was the manner of men and women in former times

*a. Basil.* mer times <sup>a</sup> to carrie part of the  
*epist. ad* sacrament home to their houses,  
*Cas.* and to reserue it till the time of  
*Tert. l.* necessitie, as the time of sicknes,  
*2. ad* and such like. *Ans.* The reserua-  
*uxorū.* tion of the sacrament was but a  
*Hier. in* superstitious practise, though it  
*Apol.* be ancient. For out of the admi-  
*pro lib.* nistratiō, that is, before it begin,  
*in Iob.* & after it is ended, the sacrament  
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*Conc.*  
*Carth.*  
*3. can.*  
*6.*

As for the Anoyling of the sicke, that is, the annointing of the body, specially the organes



or instruments of the senses, that the party may obtain the remission of his sinnes, and comfort against all the temptatiōs of the deuill in the houre of death, and strēgth more easily to beare the paines of sicknes and the pangs of death, and be againe restored to his corporall health, if it bee expedient for the saluatiō of his soule; it is but a dotage of mans braine, and hath not so much as a shewe of reason to iustifie it. The fift of Iames is commonly alledged to this purpose, but the annointing there mentioned is not of the same kind with this greasie sacrament of the Papists. For that annointing of the body was a ceremonie vsed by the Apostles and others, when they put in practise the miraculous gift of healing, which gift is now ceased. Secōdly, that annointing

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had a promise that the partie annointed should recouer his health: but this popish annointing hath no such promise; because for the most part the persons thus annointed die afterward without recouerie; whereas those which were annointed in the primitive church alwaies recovered. Thirdly, the auncient annointing serued onely for the procuring of health, but this tēds further to the procuring of remission of sinnes, and strength in tēptation. Thus hauing seene the doctrine of the Papists, I come now to speake of the true and right maner of making making particular preparation before death, which containes 3. sorts of duties: one concerning god, the other cōcerning a mans own selfe, the third concerning our neighbour. The first cōcerning God, is to seeke to be recō-

ciled vnto him in Christ, though we haue bin long assured of his fauour. All other duties must come after in the second place, & they are of no effect without this. Now this recōciliation must be sought for & is obtained by a renuing of our former faith and repentance: & they must be re-nued on this maner. So soone as a man shall feele any manner of sicknes to seaze vpon his body, he must consider with himselfe whence it ariseth: & after serious consideration, he shall finde that it comes not by chance or fortune, but by the prouidence of God. This done, he must go yet further & cōsider for what cause the Lord should afflict his body with any sicknes or disease. And he shal find by Gods word, that sicknesse comes ordinarily and *Lam.* vsually of sinne. *Wherefore is the* 3.39.

*living man sorrowfull? man suffereth for his sinne.* It is true indeed, there be other causes of the wāts of the body, & of sicknes, beside sinne; and though they bee not known to vs, yet they are known to the Lord. Hereupon Christ when hee sawe a certaine blinde man, and was demaunded what was the cause of the blindnesse, answered, *neither hath this man sinned nor his parents, but that the workes of God should be shewed on him.* Yet we for our parts, who are to goe not by the secret, but by the reuealed will of God, must make this vse of our sicknes, that it is sent vnto vs for our sinnes. When Christ healed the man sicke of the pallsie, he saith, *be of good comfort thy sinnes are forgiven thee:* and when hee had healed the man by the poole of *Bethesda*, that had bin sicke 38. yeres,

yeres, he bids him *sin no more least  
a worse thing happen unto him*: gi- *Ioh. 5.*  
uing them both to vnderstand *14.*  
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And touching helpe in this case, sundry duties are to be performed. Saint Iames sets downe foure, two whereof concerne the sicke patient, and other two such as be helpers. The first duty  
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 of the word principally to vi-  
 sit

sit and comfort the sicke, yet is it not their dutie alone: for it belongs to them also which haue knowledge of Gods word, and the gift of praier. *Exhort one another* (saith the holy Ghost) *while it is called to day.* And againe, *Admonish them that are disordered, and comfort those that are weake.* And indeede in equitie it should be the dutie of euery Christian man to comfort his brother in sicknesse. Here we must needes take knowledge of the common fault of men and women when they come to visit their neighbours and friends they can not speake a word of instruction and comfort, but spend the time either in silence, gazing, and looking on; or in vttering wordes to little or no purpose, saying to the sicke partie, that they are sorie to see him in

in that case, that they wold haue him to be of good comfort, but wherein and by what meanes they cannot tell: that they doubt not but that he shall recouer his health and liue with them still, and be merry as in former time: that they will pray for him; whereas all their praiers are nothing els but the Apostles Creede, or the ten Commandements, and the Lords praier vttered without vnderstanding. And this is the common comfort that sicke men gette at the hands of their neighbours when they come vnto them: and all this comes either because men liue in ignorāce of Gods word, or because they falsely thinke that the whole burthen of this dutie lies vpon the shoulders of the minister.

The second circumstance is,  
when

when the sicke partie must send for the Elders to instruct him and pray for him. And that is in the very first place of all before any other helpe be sought for. Where the Diuine endes, there the physitian must begin: and it is a very preposterous course that the Diuine should there begin where the physitian makes an ende. For till helpe be had for the soule, and sinne which is the roote of sicknes be cured, physicke for the bodie is nothing. Therefore it is a thing much to be disliked, that in all places almost, the physitian is first sent for, and comes in the beginning of the sicknes, and the Minister comes when a man is half dead, and is then sent for oftentimes, when the sicke partie lies drawing on and gasping for breath, as though Ministers of the Gospel  
spell



spell in these daies were able to worke miracles.

The second dutie of the sicke partie is to confesse his sinnes, as S. Iames saith, *Confesse your sinnes Iam. 5. one to another, and pray one for an other. 16.*

It will be saide, that this is to bring in againe Popish shrift. *Ans.* Confession of our sinnes, and that vnto men was neuer denied of any: the question onely is of the manner and order of making confession. And for this cause wee must put a great difference betweene popish shrift, and the confession of which S. Iames speaketh. For he requires onely a confession of that or those sinnes which lie vpon a mans conscience when he is sicke: but the popish doctrine requireth a particular enumeration of al mans sinns. Again, S. Iames inioynes confessiō onely

onely as a thing meeete and conueniēt, but the Papists as a thing necessarie to the remission of finnes. Thirdly, S. Iames permits that confession be made to any man, and by one man to another mutually; whereas popish shrift is made onely to the priest. The second dutie then is, that the sick partie troubled in minde with the memorie and consideration of any of his finnes past, or any manner of way tempted by the deuill, shall freely of his owne accord open his case to such as are both able & willing to helpe him, that he may receiue comfort and die in peace of conscience.

Thus much of the sick mans dutie: now followe the duties of helpers. The first is, *to pray ouer him*, that is, in his presence to pray with him and for him, and by

by prayer to present his very person and his whole estate vnto God. The Prophet Elizeus, the Apostle Paul, and our Saviour Christ vsed this manner of praying, when they would miraculously restore temporall life: and therefore it is very meete that the same should be vsed also of vs, that we might the better stirre vp our affection in praier, and our compassion to the sicke when we are about to intreate the Lord for the remission of their sinnes, and for the saluation of their soules.

*2. king.**4. 32.**Act.**20. 10.**Ioh. 11.**41.*

The second dutie of him that comes as an helper is to annoint the sicke partie with oyle. Now this annointing was an outward ceremonie which was vsed with the gift of healing, which is now ceased: and therefore I omit to speake further of it.

Thus

Thus much of the dutie which the sick man owes to God; now follow the duties which he is to performe vnto himselfe, and they are twofold: one concernes his soule, the other his bodie. The dutie concerning his soule is, that he must arme and furnish himselfe against the immoderat feare of present death. And the reason hereof is plaine: because howsoeuer naturally men feare death through the whole course of their liues more or lesse, yet in the time of sicknesse when death approcheth, this naturall feare bred in the bone will most of all shew it selfe, euen in such sort, as it will astonish the senses of the sicke partie, and sometime cause desperation. Therefore it is necessarie that we shold vse meanes to strengthen our selues against the feare of death.

The

The meanes are of two sorts : practises, and meditations. Practises are two especially . The first is , that the sicke man must not so much regard death it self as the benefites of God which are obtained after death . He must not fixe his minde vpon the consideration of the pangs and torments of death ; but all his thoughts and affections must be set vpon that blessed estate that is enioyed after death . He that is to passe ouer some great and deepe riuer, must not looke downward to the streame of the water ; but if he would preuent feare , he must sette his foote sure and cast his eye to the banke on the further side : and so must he that drawes nere death, as it were, looke ouer the waues of death , and directly fixe the eye of his faith vpon eternall

nall life. The second practise is to looke vpon death in the glasse of the Gospell, and not in the glasse of the Law: that is, we must consider death not as it is propounded in the lawe, and looke vpon that terrible face which the law giueth vnto it; but as it is set forth in the Gospell. Death in the law is a curse and the downefall to the pit of destruction: in the Gospell it is the entrance into heauen: the law sets forth death as death, the Gospell sets forth death as no death, but as a sleepe onely: because it speaketh of death as it is altered & changed by the death of Christ; by the vertue whereof death is properly no death to the seruants of God. When men shall haue care on this manner to consider of death, it will be a notable meanes to strengthen  
and

and stablish them against all immoderate feares and terrours that vsually rise in sicknes.

The meditations which serue for this purpose are innumerable, but I will touch onely those which are the most principall and the grounds of the rest: and they are foure in number. The first is borrowed from the speciall prouidence of God; namely that the death of euery man, much more of euery childe of God, is not onely foreseene, but also foreappointed of God: yea the death of euery man deserued and procured by his sinnes, is laide vpon him by God, who in that respect may be said to be the cause of euery mans death. So saith Anna, *The Lord killeth and maketh aline.* The Church of Hierusalem confessed that nothing came to passe in the death:

1. Sam.

2. 6.

*Act. 4.*  
*28.*

death of Christ, but that which the foreknowledge and eternall counsell of God had appointed. And therefore the death also of euery mēber of Christ is fore-seene and ordained by the speciall decree and prouidence of God. I adde further, that the very circumstances of death, as the time when, the place where, the manner howe, the beginning of sicknes, the continuance, & the end, euery fit in the sicknes and the panges of death are particularly set downe in the counsell of God. *The very haire of our heads are numbred (as our Saviour Christ saith) and a sparrow lights not on the ground without the will of our heauenly father.* David *15, 16.* saith excellently, *My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth: thine eyes did see*



*see me when I was without forme,  
for in thy book were all things writ-  
ten, which in continuance were fa-  
shioned, when there was none of th<sup>t</sup>  
before. And he praies to God to* *Ps. 56.*  
*put his teares into his bottle. Now* *8.*  
if this bee true, that God hath  
bottles for the very teares of his  
seruantes, much more hath hee  
bottles for their blood, & much  
more doeth hee respect and re-  
gard their paines and miseries  
with all the circumstances of  
sickenesse and death. The care-  
full meditation of this one point  
is a notable meanes to arme vs  
against feare and distrust, & im-  
patience in the time of death; as  
some examples in this case will  
easily manifest, *I helde my tongue* *Ps. 39.*  
*& said nothing,* saith Dauid: but *10.*  
what was it that caused this pa-  
tience in him? the cause follows  
in these words: *because thou Lord.*

*Ge. 42. diddest it. And Ioseph saith to his brethren: Feare not, for it was the Lord that sent mee before you.*

Marke here howe Ioseph is armed against impatience and grieve & discontentment by the very consideratiō of Gods providence: and so in the same manner shall we be cōfirmed against all feares and sorrowes, and say  
*Pf. 116. 13. with David, Pretious in the sight of the Lord is the death of his saints: if this perswasion be once settled in our hearts, that al things in sicknes & death cōc to passe vnto vs by the providence of god, who turnes al things to the good of them that loue him.*

The second meditation is to be borrowed from the excellent promise that God hath made to the death of the righteous:  
*Apoc. 14. 13. which is, Blessed are they that die in the Lord, for they rest frō their*

*labours, and their workes followe them.* The author of trueth that cannot lie hath spoken it. Nowe then let a man but thoroughly consider this, that death ioyned with a reformed life hath a promise of blessednes adioyned vnto it, and it alone will bee a sufficient meanes to staie the rage of our affections, and all inordinat feare of death: and the rather, if we marke wherein this blessednesse consists. In death wee are indeed thrust out of our olde dwelling places, namely these houses of clay and earthly tabernacles of our bodies, wherein we haue made lōg abode: but what is the end? surely that liuing and dying in Christ, we might haue a building giuen of God, that is, *2. Cor.* an house not made with hands, *5. 1.* but eternall in heauens, which is vnspeakable and immortall glo-

ry. If a poore man should bee commanded by a Prince to put off his torne and beggerly garments, and in stead thereof to put on royall and costly robes, it would bee a great reioycing to his heart: oh then what ioyfull newes must this bee vnto all repentant and sorrowfull sinners, when the king of heauen and earth comes vnto thē by death and bids them laie downe their bodies as ragged and patched garments, and prepare theselues to put on the princely robe of immortalitie? No tongue can be able to expresse the excellency of this most blessed and happy estate.

The third meditation is borrowed from the estate of all. thē that are in Christ, whether liuing or dying. He that dieth beleeuing in Christ dieth not forth.

forth of Christ but in him, ha-  
uing both his bodie and soule  
really coupled to Christ accor-  
ding to the tenour of the coue-  
nant of grace: and though after  
death body and soule be seuered  
one from another, yet neither of  
them are seuered or disioyned  
from Christ. The coniunction  
which is once begun in this life  
remaines eternally. And there-  
fore though the soule goe from  
the body, & the body it selfe rot  
in the graue, yet both are still in  
Christ, both in the couenant,  
both in the fauour of god as be-  
fore death, & both shal again be  
ioyned together; the body by the  
vertu of the former cōiūctiō be-  
ing raised to eternal life. Indeed  
if this vniō with Christ were dis-  
solved as the cōiūctiō of body  
& soule is, it might be sōe matter  
of discomfort and feare, but the

foundation and substance of our mysticall coniunction with Christ both in respect of our bodies and soules enduring for euer, must needs be a matter of exceeding ioy and comfort.

The 4. meditation is, that god hath promised his speciall, blessed, and comfortable presence vnto his seruants when they are sicke or dying, or any way distressed. *When thou passest thorough the waters, I will bee with thee (saith the Lord) and through the floudes that they doe not overflowe thee: when thou walkest thorough the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.* Nowe the Lord doth manifest his presence three waies: the first is by moderating and lessening the paines & torments of sicknes & death, as the very words of the former promise

mise doe plainly import. Hence it comes to passe that to many men the sorrowes and panges of death, are nothing so grieuous and troublesome, as the afflictions & crosses which are laid on them in the course of their liues. The second way of Gods presence is by an inward & vnspcakable comfort of the spirit, as Paul saith, *Wee reioyce in tribulations*, knowing that tribulation *5.3.5.* bringeth forth patience, &c. but why is this reioycing? because (saith he in the next wordes) *the loue of God is shed abroad in our hearts by the holy ghost.* Againe Paul hauing in some grieuous sicknes receiued the sentence of death, saith of himself, that, *as the 2. Cor.* sufferings of Christ did abound in *1.5.* him, so his consolation did abound through Christ. Here then we see that when earthly comforts faile

the Lord himselfe drawes neere the bed of the sick, as it were, visiting them in his own person, & ministring vnto the refreshing for their soules: *With his right hand he holds vp their heads, and with his left hand hee embraceth them.*

*Cant.*  
*21.6.*

*Pf. 61.*

The third meanes of Gods presence is the ministry of his good Angels, whome the Lord hath appointed as keepers and nources vnto his seruants to hold the vp and to beare them in their armes as nources doe young children, and to bee as a guard vnto them against the deuil and his angels. And al this is verified specially in sicknesse, at which time the holy angels are not only present with such as feare god but ready also to receiue and to carrie their soules into heauē, as appears by the example of Lazarus.

And



And thus much of the first dutie which a sicke mā is to performe vnto himself, namely that hee must by all meanes possible arme and strengthen himselfe against the feare of death : nowe followeth the secōd duty which is concerning the body : & that is that all sicke persons must bee carefull to preserue health & life till God doe wholly take it away. For Paul saith, *None of vs Ro. 4. lueth to himselfe, neither doth any 7.8. die to himselfe: for whether we liue, we liue vnto the Lord, or whether we die, we die vnto the Lord: whether we liue therefore or die we are the Lords.* For this cause we may not doe with our liues as we wil, but wee must reserue the whole disposition therof vnto God, for whose glory we are to liue and die. And this temporall life is a most pretious iewell , and as the common saying is , life is

very sweet; because it is given to man for this end, that he might haue some space of time wherein he might vse all good meanes to attain to liue euerlasting. Life is not bestowed on vs, that wee should spend our daies in our lusts & vaine pleasures, but that we might haue libertie to come out of the kingdome of darke-nes into the kingdome of grace, and from the bondage of sinne into the glorious libertie of the sonnes of God: & in this respect special care must be had of pre-feruation of life, till God do call vs hence.

In the preferuation of life 2. things must bee considered: the meanes, and the right vse of the meanes. The meanes is good & wholesome phisicke: which though it be despised of many as a thing vnprofitable & needles, yet

yet must it be esteemed as an ordinance and blessing of God. This appeares, because the spirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleasure of god to restore life vnto king Eze-<sup>2. Kin</sup>as, a lumpe of drie figs by the <sup>20. 7.</sup> prophets appointment was laid to his boile and hee was healed. Indeed this cure was in som sort miraculous, because hee was made whole in the space of 2. or 3. daies, and *the third day he went up to the temple:* yet the bunch of figs was a naturall or ordinarie medicine or plaister seruing to *Gal. 1.* soften and ripen tumours or *2. de* swellings in the flesh. And the *art. cu-* Samaritane is commended for *ratina.* the binding vp & for the pow-*cap. 7.* ring in of wine and oile into the *Luk.* woundes of the man that lay *10. 34.* wounded betweene Hierusalem and  
and

*Valles.  
de sac.  
philos.  
cap. 88.*

*Isa. 1.6*

and Ierico. Now this dealing of his was a right practise of physicke : for the wine serued to cleanse the wound and to ease the paine within: and oyle serued to supple the flesh and to aswage the paine without. And the Prophet Esai seemes to comende this phisicke, when hee faith, *From the sole of the foote there is nothing whole therein, but wounds, and swellings, and sores full of corruption: they haue not beene wrapped nor bound up, nor mollified with oyle.* And whereas God did not command circumcision of children before the eight day, he followed a rule of physicke obserued in all ages, that the life of the child is very vncerten till the first seuen daies be expired, as we may see by the example of the childe which Dauid had by Bathsabe which died the seuenth day.

day. And vpon the very same *Arist.de*  
ground heathen men vsed not *hist.ari-*  
to name their children before *mal.l.7.*  
the eight day. Thus then it is *cap. 1.*  
manifest that the vse of phisicke  
is lawfull and commendable.

Furthermore, that phyficke  
may be wel applied to the main-  
tenance of health, speciall care  
must be had to make choise of  
such physitians as are knowne  
to be well learned, and men of  
experience, as also of good con-  
science and good religion. For  
as in other callings, so in this al-  
so, there be sundry abuses which  
may endanger the liues and the  
health of men. Some venter vp-  
on the bare inspection of the v-  
rine, without further directiō or  
knowledge of the estate of the  
sicke, to prescribe and minister  
as shall seeme best vnto thē. But  
the learned in this faculty plain-  
ly

*Forre.  
de vri.  
iudicijs  
lib. 3.  
Lang. l.  
2. epist.  
41.*

ly auouch, that this kind of dea-  
ling tendes rather to kill then to  
cure; and that sundrie men are  
indeed killed thereby. For iudg-  
ment by the vrine is most de-  
ceitfull: the water of him that is  
sicke of a pestilent feauer euen  
vnto death, looks for substance  
and colour as the water of a  
whole man: and so doth the wa-  
ter of them that are sicke of a  
quartane or of any other inter-  
mitting feauer; specially if they  
haue vsed a good dyet from the  
beginning: as also of them that  
haue the pleuresie, or the infla-  
mation of the lungs, or the Squi-  
nancie, oftentimes when they  
are neare death. Now then con-  
sidering the waters of such as  
are at the point of death, ap-  
peares as the vrines of haile and  
sound men; one and the same v-  
rine may forefigurie both life  
and

and death, and be a signe of diuers, nay of contrarie diseases. A thinne, crude, and pale vrine in them that be in health, is a token of want of digestion: but in the that are sicke of a sharpe or burning ague, it betokens the frensie, and is a certen signe of death. Againe, others there be that thinke it a small matter to make experiments of their deuised medicines vpon the bodies of ther patients, wherby the health which they hoped for is either hindered or much decaied. Thirdly, there be others which minister no physick at any time, or vse phlebotomie without the direction of iudiciall Astrologie: but if they shall follow this course alwaies, they must needs kill many a man. Put the case that a man full bodied is taken with a pleuresie, the moone be-  
ing

ing in *Leone*, what must be done? The learned in this art say, he must presently be let blood: but by Astrologie a stay must be made, till the moone be remooued from *Leo* the house of the sunne: but by that time the impostume wil be so much encreased by the gathering together of the humours, that it can neither be dissolued nor ripened: and by this meanes the sicke partie wanting helpe in time, shall die either by inflammation, or by the consumption of the lungs.

*Lang.*  
*lib. 1. c.*  
*pist. 35.*  
*See Ga-*  
*nivettus*  
*called*  
*Amicus*  
*medico-*  
*rum.*  
Againe, when a man is sicke of the Squinancie, or of the feauer called *Synachus*, the moone then being in malignant aspects with any of the infortunate planets (as Astrologers vse to speake) if letting of blood be deferred till the moone be freed from the foresaide aspects, the partie dies  
in



in the meane season. Therefore they are farre wide that minister purgations and let bloode no otherwise then they are counselled by the constitution of the starres, whereas it is a farre better course to consider the matter of the disease, with the disposition and ripening of it; as also the courses and symptomes and crisis thereof. This beeing so, there is good cause that sicke men should as well be carefull to make choise of meete Physicians to whom they might commend the care of their health, as they are carefull to make choise of lawyers for their worldly suites, and Diuines for cases of conscience.

Furthermore, all men must here be warned to take heede, that they vse not such meanes as haue no warrant. Of this kinde  
are

*Gall.  
6. &  
10. de  
simp.  
medic.*

are all charmes or spells, of what words soeuer they consist : characters and figures either in paper, wood, or waxe: all amulets, and ligatures , which serue to hang about the necke or other parts of the bodie , except they be grounded vpon some good naturall reason ; as white peonie hung about the necke , is good against the falling sicknes : and wolfe-dung tied to the bodie is good against the chollicke , not by any inchantment, but by inward vertue. Otherwise they are all vaine and superstitious : because neither by creation, nor by any ordināce in Gods word, haue they any power to cure a bodily disease. For wordes can doe no more but signifie , and figures can doe no more but represent. And yet neuerthelesse these vnlawfull and absurde meanes

meanes are more vsed & sought  
for of common people, then  
good physicke. But it stands all  
men greatly in hand in no wise  
to seeke forth to inchanters, and  
forcerers, which indeed are but  
witches and wizzardes, though  
they are commonly called cunning  
or wise men and women.  
It were better for a man to die  
of his sicknes, then to seeke recovery  
by such wicked persons.  
For if any turne after such as  
work with spirits, and after sooth-  
sayers, to goe an whoring after  
them, the Lord will set his face against  
them, and cut them off from  
among his people. When Achazia  
was sicke, he sent to Baalzebub  
to the god of Ekron to know  
whether he should recover or no:  
as the messengers were going,  
the Prophet Elias met them,  
and said, *Goe and re-  
turne*

Lev. 20.  
6.

turne to the King which sent you,  
and say vnto him; Thus saith the  
Lord, Is it not because there is no  
1. king. God in Israel, that thou sendost to  
2. 6. inquire of Baalzebub the god of  
Ekron? therefore thou shalt not  
come downe from thy bed on which  
thou art gone up, but shalt die the  
death. Therefore such kinde of  
helpe is so farre from curing a-  
ny paine or sicknes, that it rather  
doubleth them and fasteneth  
them vpon vs.

Thus much of the meanes of  
health: now followes the maner  
of vsing the meanes; concer-  
ning which, three rules must be  
followed. First of all, he that is  
to take physick, must not onely  
prepare his bodie, as physitians  
doe prescribe; but he must also  
prepare his soule by humbling  
himselſe vnder the hand of god  
in his sickenelle for his sinnes,  
and

and make earnest praier to god  
for the pardon of them before  
any medicine come in his body.  
Now that this order ought to  
be vsed appears plainely in  
this, that sicknesse springs from  
our sinnes as from a root; which  
should first of all be stocked vp,  
that the branches might more  
easily die. And therefore Asa  
commended for many other  
things, is blamed for this by the  
holy Ghost, that he sought not  
to the Lord, but to the phyfiti-  
ans, & put his trust in them. Of-  
tentimes it comes to passe, that  
diseases curable in themselues,  
are made incurable by the sinnes  
and the impenitencie of the par-  
tie: and therefore the best way is  
for them that would haue ease,  
when God begins to correct the  
by sicknes, then also to begin to  
humble themselues for all their  
sinnes,

2. Chr.  
16. 12.

finnes, and turne vnto God.

The second rule is, that when we haue prepared our selues, and are about to vse phyficke, we must sanctifie it by the word  
*1. Tim.* of God and praier, as we do our  
*4. 3.* meate and drinke. For by the word we must haue our warrant, that the medicines prescribed are lawfull and good; and by praier wee must intreat the Lord for a blessing vpon them, in restoring of health, if it be the good will of God.

The third rule is, that wee must carrie in minde the right & proper ende of phyficke, least we deceiue our selues. We must not therefore thinke that phyficke serues to preuent olde age or death it selfe. For that is not possible, because God hath set downe that all men shal die and be changed. And life consists in  
 a tem-

a temperature and proportion of natural heat and radical moisture; which moisture beeing once consumed by the former heat, is by art vnrepairable; and therefore death must needs follow. But the true ende of physicke is to continue and lengthen the life of man to his naturall period; which is when nature, that hath bin long preserved by all possible meanes, is now wholly spent. Now this period, though it can not be lengthened by any skill of man, yet may it easily be shortned, by intemperance in diet, by \*drunkenness, and by violent diseases. *\*Inter-*  
But care must be had to auoide *cunctanens*  
all such euils, that the little lamp *carnifex.*  
of corporall life may burne till it goe out of it selfe. For this very space of time is the very day of grace & saluation: and where-

as god in iustice might haue cut vs off and haue vtterly destroyed vs, yet in great mercie hee giues vs thus much time, that we might prepare our selues to his kingdome: which time when it is once spent, if a man would redeeme it with the price of tenne thousand worldes hee cannot haue it.

And to conclude this point touching phisicke, I will here set down two especiall duties of the phisition himselfe. The first is, that in the want and defect of such as are to put sicke men in minde of their sinnes, it is a duty specially concerning him, he being a member of Christ, to aduertise his patiēts that they must truely humble themselves, and pray feruently to God for the pardon of all their sinnes: and surely this duty would be more com-



commonly practised then it is, if all phisitians did consider that oftentimes they want good successe in their dealings, not because there is any want in arte or good will, but because the partie with whome they deale is impenitent. The second dutie is, when he sees manifest signes of death in his patient, not to depart concealing them, but first of all to certifie the patient thereof. There may bee and is too much nicenes in such concealements, and the plaine trueth in this case knowne, is very profitable. For when the partie is certen of his end, it bereaues him of all confidence in earthly things, & makes him put all his affiance in the meere mercie of God. When Ezechias was sick, the Prophet speakes plainely to him, and saith, *Set thine house*

*in order: for thou must die. And what good wee may reape by knowing certainly that we haue receiued the sentence of death, Paul sheweth when he saith, We*  
**2. Cor.** *receiued the sentence of death in*  
**1.9.** *our selues, because we should not trust in our selues, but in God that raiseth the dead.*

Having thus seene what bee the duties of the sicke man to himselfe, let vs now see what bee the duties which hee oweth to his neighbour; and they are two. The first is the dutie of reconciliation, whereby hee is freely to forgiue all men, and to desire to be forgiuen of all. In the olde testament when a man was to offer a bullocke or lambe in sacrifice to God, he must leaue his offering at the altar, and first go and bee reconciled to his brethren, if they had ought against him:

him: much more then must this be done, when wee are in death to offer vp our selues, our bodies and soules, as an acceptable sacrifice vnto God. *Question.*

What if a man cannot come to the speech of them with whome he would be reconciled; or if he doe, what if they will not be reconciled. *Ans<sup>r</sup>.* When any shal in their sickenesse seeke and desire reconciliation, and cannot obtaine it, either because the parties are absent, or because they will not relent; they haue discharged their conscience, and God will accept their will for the deede. As put case, a man lying sicke on his death-bedde, is at enmitie with one that is beyond the sea; so as hee cannot possibly haue any speech with him, if he would neuer so faine,

howe shall hee staie his minde? why, he must remember that in this case, a will and desire to bee reconciled, is reconciliation it selfe.

The second dutie is, that those which are rulers & gouernours of others, must haue care & take order that their charges committed to them by God, bee left in good estate after their death: & here come three duties to bee handled; the first of the Magistrate, the second of the Minister, the third of the Master of the family. The Magistrats dutie is, before hee die to prouide, as much as he can, for the godly & peaceable estate of the town, cittie, or common-wealth: and that is done partly by procuring the maintenance of sound religion and vertue, and partly by establishing

stablishing of the execution of  
 ciuil iustice and outward peace.  
 Examples of this practise in  
 Gods word are these. Whē Mo- *Dent.*  
 ses was an hundred and twentie *31.1.*  
 yeare olde, and was no more a-  
 ble to goe in and out before the  
 people of Israel, he called them  
 before him, and signified that  
 the time of his departure was at  
 hand, and thereupon tooke or-  
 der for their wel-fare after his  
 death. And first of all he placed  
 Iosua ouer thē in his stead, to be  
 their guid to the promised land:  
 secōdly, he giues speciall charge  
 to all the peop'le, to be valiant &  
 couragious against their ene-  
 mies, and to obey the comman-  
 dements of God. And Iosua *Ios. 23.*  
 follows the same course. For he  
 calls the people together, & tells  
 them that the time of his death is  
 at hand, & giues them a charge

1. Kin.

1, 2, 3.

to be couragious, and to worship the true God: which done, hee endes his daies as a worthy captaine. When king Dauid was to goe the way of all flesh, and lay sicke on his death bed; he placed his owne son Salomō vpon his throne, & giues him charge, both for maintenance of religion, and exequution of iustice.

2. Pet.

1. 15.

The duty of Ministers when they are dying is, as much as they can, to cast and provide for the continuance of the good estate of the Church ouer which they are placed. Consider the example of Peter: *I will* (saith he) *indeauour alwaies, that yee also may be able to haue remembrance of these things after my departure.* If this had bin well obserued, there could not haue bin such abundance of schismes, errours, and here-

heresies as hath beene , and the Church of God could not haue suffered so great hauocke . But because mē haue had more care to maintaine personall successiō, then the right succession, which standes in the doctrine of the Prophets and Apostles: therefore wolues haue come into the roomes of faithfull teachers, and the Apostasie of which Paul *Act.* speaks, hath ouerspread the face *20.28.* of the Church. *2.Th.*

Thirdly , householders must *2.2.* set their families in order before they die, as the Prophet Esay saith to Ezechiah , *Isa. 38.* *Set thine house in order: for thou must die.* For the procuring of good order in the family after death , two thinges are to bee done. The first concerns this life, and that is to dispose of landes and goods. And that this may be well and wisely

done; if the Will bee vnmade, it is with godly aduise and counsell to bee made in the time of sicknesse; according to the practise of auncient & worthy mē.

*Ge. 17.* Abrahā before his death makes his will, & giues legacies: so did

*Ch. 25.* Isaac; and Iacob, in whose last will & testament are contained many worthy blessings and prophesies of the estate of his children.

*Ch. 49.* And Christ our Sauour when hee was vpon the crosse provided for his mother, specially commending her to his disciple Iohn whome hee loued. And indeede this dutie of making a will, is a matter of great weight and importance: for it cuts off much hatred and contention in families, and it staies many suites in lawe. It is not therefore alwaies a matter of indifference, which may be done

or



or not done , as many falsely thinke, who vpon blind and sinister respects abstaine from making wills , either because their wealth should not bee knowne, or because they would haue their decaied estate to bee concealed; or because they feare they shall die the sooner if the will be once made.

Now though the making of wills belong to another place and profession, yet so much may bee spoken here as the holy Ghost hath vttered in the word: and that I will reduce to certen rules. The first is, that the will must be made according to the lawe of nature , and the written word of God, and the good and wholesome positie lawes of that kingdom or cuntry wherof a man is a member. The will of god must be the rule of mans wil.

will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euill gotten be not restored before, they must euen then be restored by will, or by some other way. It is the practise of couetous mē to bequeath their soules when they die to God, & withall to bequeath their goods euill gotten to their children & friends; which in all equitie should bee restored to them to whome they belong. *Quest.* How if a mans conscience tell him that his goods be euill gotten, and hee knowes not where, or to whome to make restitution. *Ans.* The case is common, & the answer is this. When he is known whom thou hast wrōged, restore to him particularly: if the partie be vnknown, or dead, restore to his executors or assignes,

signes, or to his next kin: if there be none, yet keepe not goods euill gotten to thy selfe, but restore to God, that is, in way of recompence and ciuil satisfaction, bestow them on the church or common wealth. The third rule is, that heades of families must principally bestowe their goods on their owne children, and them that be of their kindred. *This man* (saith God to Abraham of Eleazer a stranger) *Gen. 15. 4.* shall not be thine heire, but the son which shall come of thy loynes. And this was Gods commandement to the Israelites, that when any *Num. 27. 8.* man dies, his sonne should be his heire, and if he had no sonne, *11.* then his daughter: & if hee haue no daughter, then his brethren: and if he haue no brethren, then his fathers brethren: and if that there be none, then the next of

of the kinne whosoeuer. And Paul saith, *If ye be sonnes, then also heyres: and againe, He that provides not for his owne, and namely for them of his household, is worse then an infidell.* Therefore it is a fault for any man to alienate his goods or landes, wholly and finally from his blood and posteritie. It is a thing which the very law of nature it selfe hath condemned. Again, it is a fault to giue all to the eldest, and nothing in respect to the rest; as though the eldest were borne to be gentlemen, and yonger brethren borne to beare the wallet. Yet in equitie the eldest must haue more then any; euen because he is the eldest, & because stocks and families in their persons are to be maintained; and because there must alwaies be some that must be fitte to doe speciall

*Rom. 8.*

*17.*

*1. Tim.*

*5. 8.*

*Plato*

*de Re-*

*pub. l. 2*

*Arist.*

*pol. l. 5.*

*cap. 8.*

speciall seruice in the peace of the common weale, or in the time of warre: which could not be, if goods should be equally parted to all. The fourth and last rule is, that no Will is of force till the testatour be dead, for so long as he is aliue he may alter and change it. These rules must be remembred, because they are recorded in Scripture; the opening of other points and circumstances belongeth to the profession of the law. *Heb. 9. 15.*

The second dutie of the master of the familie concerneth the foules of such as be vnder his gouernment: and that is to giue charge to them, that they learne, belecue, and obey the true religion, that is, the doctrine of Saluation set downe in the writings of the Prophets & Apostles. The Lord himselfe commends A-

*Gen.* Abraham for this: *I know A-*  
*18. 19.* *braham*, saith he, *that he will com-*  
*mand his sonnes, and his household*  
*after him, that they keepe the way*  
*of the Lord to doe righteousness &*  
*indgement.* And David giues Sa-  
*1. king.* lomon on his death bed a most  
*2. read* notable and solemne charge, the  
*all.* summe and substance whereof  
 is, to know the God of his fa-  
 thers, and to serue him: which  
 beeing done, he further com-  
 mends him to God by praier:  
 for which purpose the 72. psal.  
 was made. This practise of his is  
 to be followed of all. Thus go-  
 uernours, when they shall care-  
 fully dispose of their goods, and  
 giue charge to their posteritie  
 touching the worship of God,  
 shall greatly honour God dy-  
 ing as well as liuing.

Hitherto I haue intreated of  
 the twofold preparation which  
 is

is to goe before death: now follows the second part of Dyingwell, namely the disposition in death. This disposition is nothing els but a religious and holy behauiour specially towardes God, when we are in or neare the agonie and pang of death. This behauiour containes three speciall duties. The first is, to die in or by faith. To die by faith is, when a man in the time of death doth with all his heart rely himselfe wholly on Gods speciall loue and fauour and mercie in Christ, as it is reuealed in the word. And though there be no part of mans life void of iust occasions whereby wee may put faith in practise, yet the speciall time of all is the pang of death, when friendes, and riches, and pleasures, and the outward senses, & temporall life, & all earthly

ly helpes forsake vs. For then true faith maketh vs to go wholly out of our selues, and to despaire of comfort and saluation in respect of any earthly thing; & with all the power & strength of the heart to rest on the pure mercie of God. This made Luther both thinke and say, that men were best Christians in death. An example of this faith we haue in Dauid, who when he saw nothing before his eyes but present death, the people intending to stone him, *comforted him* at that very instant (as the text saith) *in the Lord his God*. And this comfort he reaped, in that by faith he applied vnto his owne soule the merciful promises of God; as he testifieth of himselfe: *Remember (saith he) the promise made to thy seruant, wherein thou hast caused me to trust. It is my*



my comfort in trouble: for thy promise hath quickned me. Againe, *Ps. 73.*  
*My flesh failed and my heart also,*  
*but God is the strength of my* <sup>26.</sup>  
*heart, and my portion for euer.*

Now looke what Dauid here did, the same must euery one of vs doe in the like case. When the Israelites in the wildernes were *Ioh. 3.*  
stung with fierie serpents, and <sup>14</sup>  
lay at the point of death, they looked vp to the brasen serpent which was erected by the appointment of God, and were presently healed: euen so when any man feeles death to drawe nere, & his fierie sting to pierce the heart, he must fixe the eye of a true and liuely faith vpon Christ, exalted and crucified on the crosse, which beeing done, he shall by death enter into eternall life.

Now because true faith is no dead thing, it must be expressed

by speciall actions; the principall whereof is inuocation, whereby either priier or thākgiuing is directed vnto God. When death had seazed vpon the bodie of Iacob, he raised vp himselfe, and turning his face towards the beddes head, leaned on the top of his staffe by reason of his feeblenes, and praied vnto God: which praier of his was an excellent fruit of his faith. Iobs wife in the midst of his affliction said vnto him to very good purpose, *Blesse God and die*. I know and graunt that the wordes are commonly translated otherwise, *Curse God and die*: but (as I take it) the former is the best. For it is not like that in so excellent a familie, any one person, much lesse a matrone and principal gouernour thereof would giue such lewde and wretched

*Heb.*

*11.22.*

*Iob 2.9*

wretched counsell ; which the most wicked man vpon earth hauing no more but the light of nature would not once giue, but rather much abhorre and condemne. And though Iob cal her a *foolish woman*, yet he doth it not because shee went about to perswade him to blaspheme God ; but because shee was of the minde of Iobs friends, and <sup>a</sup>thought that he stood to much in a conceit of his owne righteousness. Now the effect & meaning of her counsell is this: *blesse God*, that is, husband, no doubt thou art by the extremitie of thine affliction at deaths dore ; therefore begin now at length to lay aside the great ouerweening which thou hast of thine owne righteousness ; acknowledge the hand of God vpon thee for thy finnes, cōfesse them vnto

<sup>a</sup> *Doest thou cō-  
tinue yet  
in thine  
vpright-  
nes, v. 9.*

vnto him giuing him the glorie,  
 pray for the pardon of them, &  
 ende thy daies. This counsell is  
 very good and to be followed  
 of all : though it may be the ap-  
 plying of it (as Iob well percei-  
 ued) is mixed with follie.

Here it may be alledged that  
 in the pangs of death men want  
 their senses and conuenient vt-  
 terance, and therefore that they  
 are vnable to pray. *Ans.* The ve-  
 ry sighes, sobs, and grones of a  
 repentant and beleeuing heart  
 are praiers before God, euen as  
 effectuell as if they were vttered  
 by the best voice in the world.  
 Praier stands in the affection of  
 the heart, the voice is but an  
 outward messenger therof. God  
 lookes not vpon the speech but

*Pf. 10. vpon the heart. Dauid saith, God  
 17. and heares the desire of the poore : a-  
 145. 19 gaine, That he will fulfill the de-  
 sires*

*fires of them that heare him:*  
yea their very teares are loud  
and sounding praiers in his  
cares.

Againe, faith may otherwise  
be expressed by the *Last wordes*,  
which for the most part in them  
that haue truly serued God, are  
very excellent and comfortable  
and full of grace: some choise  
examples whereof I will re-  
hearse for instructions sake and  
for imitation. The last words of *Gen. 49.*  
Iacob were those whereby as a  
Prophet he foretolde blessing  
and curses vpon his children:  
and the principall among the  
rest were these, *The scepter shall v. 10.*  
*not depart from Iuda, and the law-*  
*giner from betweene his feete till*  
*Shilo come: and, O Lord, I haue v. 18.*  
*waited for thy saluation.* The last  
wordes of Moses are his most  
excellent song set downe *Deut.*  
*chap.*

- chap. 32. and the last wordes of  
 Dauid were these, *The spirit of  
 the Lord spake by me, and his word  
 was in my tongue: the God of Israel  
 spake to me, the strength of Israel  
 saide, Beare rule ouer men, &c.*
2. Sam. 23. The words of Zacharias the son  
 of Ichoida, when he was stoned  
 2. Chr. were, *The Lord looke vpon it and  
 24. 22. require it.* The last words of our  
 Sauour Christ when he was  
 dying vpon the crosse, are most  
 admirable, and stored with a-  
 bundance of spirituall grace. 1.  
 To his father he saith, *Father,  
 Luk. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*
2. to the thiefe, *Verely I  
 say vnto thee, this night shalt thou  
 be with me in Paradise.* 3. to his  
 mother, *Mother, behold thy son:  
 and to Iohn, behold thy mother.*  
 4. and in his agonie, *My God, my  
 God, why hast thou forsaken me.* 5.  
 and earnestly desiring our salua-  
 tion,

tion, *I thirst.* 6. and when he had *Ioh. 19.*  
 made perfect satisfaction, *It is fi-* 20.  
*nished.* 7. and when bodie and v. 30.  
 soule were parting, *Father, into Luk. 23.*  
*thy handes I commend my spirit.* 48.  
 The last words of Steuen were, *Act. 9.*  
 1. *Behold, I see the heauens open* 56.  
*and the sonne of man standing at*  
*the right hand of God.* 2. *Lord Ie-* 59.  
*sureceiue my spirit.* 3. *Lord lay not* 60.  
*this sinne to their charge.* Of Po- *Ensl. 4.*  
*lycarpe, Thou art a true God* cap. 15.  
*without lying, therefore in all things*  
*I praise thee, and blesse thee, and*  
*glorifie thee by the eternall God &*  
*high Priest Iesus Christ thine one-*  
*ly beloued sonne, by whome and*  
*with whome to thee and the holy*  
*spirit, be all glorie now and for e-*  
*uer.* Of Ignatius, *I care not what*  
*kind of death I die: I am the bread* *Ensl. 3.*  
*of the Lord and must be ground* cap. 30.  
*with the teeth of lyons, that I may*  
*be cleane bread for Christ who is*  
 the

Pauli-  
nus in  
vita e-  
ius.

Possid.  
in vita  
Aug.  
c. 8.

the bread of life for mee. Of Ambrose, I haue not so ledde my life among you as if I were ashamed to liue: neither doe I feare death because wee haue a good Lord. Of Augustine, 1. He is no great man that thinkes it a great matter that trees and stones fall and mortal men die. 2. Iust art thou, O Lord, and righteous is thy iudgement. Of Bernard, 1. An admonition to his brethren that they would grounde the anchor of their faith and hope in the safe and sure porte of Gods mercy. 2. Because (saith he) as I suppose I cannot leane vnto you any choice exāples of religion, I commend three to bee imitated of you, which I remember that I haue observed in the race which I haue run as much as possibly I could. 1. I gaue lesse heed to mine own sense & reason then to the sense and reason of other men. 2. When I was hurt I sought



sought not reuenge on him that did  
the hurt. 3. I had care to giue of-  
fence to no man, and if it fell out o-  
therwise, I tooke it away as I could.  
Of Zwinglius, when in the field  
he was wounded vnder the chin  
with a speare; O what hap is this? Of wold  
go to, they may kill my body, but my Mycon.  
soule they cannot. Of Occolāpa-  
dius, 1. An exhortation to the mi-  
nisters of the Church to maintaine  
the puritie of doctrine, to shewe  
forth an example of honest and  
godly conuersatio, to be constant &  
patiēt vnder the crosse. 2. Of him-  
selfe. Whereas I am charged to bee  
a corrupter of the trueth, I weigh  
it not; nowe I am going to the tri-  
bunall of Christ and that with good  
conscience by the grace of God, and  
there it shall bee manifest that I  
haue not seduced the Church. Of  
this my saying & cōtestatiō, I leave  
you as witnesses, and I confirme it  
H I with

with this my last breath. 3. To his children, Lone God the father: & turning himself to his kinsfolks: I haue bound you (saith he) with this contestation: you (which they beare and haue desired) shall doe your indeanour, that these my children may be godly, and peaceable, and true. 4. to his friende comming vnto him, What shall I say vnto you? Newes, I shall be shortly with Christ my Lord. 5. beeing asked: whether the light did not trouble him, touching his breast, there is light enough, saith he. 6. he rehearsed the whole one and fiftie psalme with deepe sighes from the bottome of his breast. 7. a litle after, Saue mee Lord Iesus. Of Luther, My heavenly Father, God and father of our Lord Iesus Christ and God of all comfort, I giue thee thāks that thou hast reuealed vnto me thy son Iesus Christ, whōe I haue

I haue beleeneed, whome I haue pro-  
 fessed, whome I haue loued, whome  
 I haue praised, whome the bishoppe  
 of Rome and the whole companie  
 of the wicked persecuteth and reui-  
 leth. I praie thee my Lord Iesus  
 Christ receiue my poore soule: my  
 heauenly father, though I be taken  
 from this life, & this bodie of mine  
 is to be laid down, yet I know certē-  
 ly that I shall remain with thee for-  
 euer, neither shal any be able to pul-  
 me out of thy hād. Of Hooper, O  
 Lord Iesus son of David haue mer-  
 cy on me and receiue my soule. Of  
 Annas Burgius, Forsake mee not  
 O Lord, least I forsake thee. Of  
 Melancthon, If it bee the will of  
 God, I am willing to die, and I be-  
 seech him that he will grant mee a  
 ioyfull departure. Of Caluine, 1.  
 I held my tongue, because thou Lord  
 hast done it. 2. I mourned as a dove.  
 3. Lord thou grindest me to powder.

H: 2:

bnsr

but it sufficeth me because it is thy  
band. Of Peter Martyr, that his  
body was weake, but his minde was  
well: that he acknowledged no life  
or saluation but only in Christ who  
was giuen of the father to be a re-  
deemer of mankind: and when hee  
had confirmed this by testimonie of  
Scripture, hee added, This is my  
faith in which I will die: and God  
will destroy them that teach other-  
wise. This done, he shooke hāds  
with all and said, Farewell my  
brethren and deere friendes. It  
were easie to quote more exā-  
ples; but these fewe may bee in  
stead of many: and the summe of  
all that godly mē speak in death,  
is this. Some enlightened with a  
prophetical spirit foretell things  
to come, as the Patriarkes Iacob  
Ge. 50. and Ioseph did; and there haue  
24. 25. bin some which by name haue  
testified who should very short-  
ly

ly come after them, and who should remaine alue, and what should be their condition: some haue shewed a wonderfull memorie of things past, as of their former life, and of the benefits of God; and no doubt it is giue them to stir yp holy affections and thanksgiuing to God; some againe rightly iudging of the change of their present estate for a better, doe reioice exceedingly, that they must bee translated from earth to paradise: as Babylas Martyr of Antioch when his head was to be chopped off, *Returne* (saith he) *O my soule vnto thy rest: because the lord hath blessed thee: because thou hast deliuered my soule from death,* Ps. 116. *mine eyes from teares, and my foote* 7, 8. *from falling, I shall walke before Ierhoua in the land of the liuing. And* some others speak of the vanitie

of this life, of the imagination of the sorrowes of death, of the beginnings of eternall life, of the comfort of the holy Ghost which they feele, of their departure vnto Christ.

*Quest.* What must we thinke if in the time of death such excellent speeches be waung, and in the stead thereof idle talke be vsed. *Ans.* We must consider the kind of sicknes whereof mē die, whether it bee more easie or violent: for violent sicknesse is vsually accompanied with frensies, and with vnseemely motions and gestures, which we are to take in good part euen in this regard, because wee our selues may be in the like case.

Thus much of the first day which is to die in faith: the second is to die in obedience: otherwise our death cannot bee accep-

acceptable to God, because wee  
 seeme to come vnto God of  
 feare and constraint, as slaues to  
 a master, and not of loue as chil-  
 dren to a father. Nowe to die in  
 obedience is, when a man is wil-  
 ling and readie and desirous to  
 goe out of this world whensoe-  
 uer God shall call him, and that  
 without murmuring or repli-  
 ning, at what time, where, and  
 when it shall please God. Whe-  
 ther we liue or die, saith Paul, we  
 doe it not to our selues but vnto  
 God; and therefore mans dutie  
 is to bee obedient to God in  
 death as in life. Christ is our  
 example in this case, who in his  
 agonie praied, *Father, let this cup  
 passe frome me, yet with a submissi-  
 on, not my will but thy wil be done:*  
 teaching vs in the very panges  
 of death to resigne our selues  
 to the good pleasure of God.

Ro. 14.

7, 8.

H 4

When

When the prophet tolde king  
Ezechias of death, presently  
without all manner of grudging  
or repining hee addressed him-  
selfe to praier. We are comman-  
ded to present our selues vnto  
God as freewill offerings, with-  
out any limitation of time, and  
therefore as well in death as in  
life. I conclude then that we are  
to make as much conscience in  
performing obedience to god  
in suffering death, as wee doe of  
any conscience in the course of  
our liues.

The third duty is to render  
vp our soules into the hands of  
God, as the most faithfull kee-  
per of all. This is the last duty of  
a Christian, and it is prescribed  
vnto vs in the example of Christ  
vpon the crosse, who in the ve-  
ry pangs of death when the dis-  
solution of bodie & soule drewe  
on,



on, said, *Father, into thine hands I* *Lk. 23.*  
*commend my spirit*, and so gaue  
vp the ghost. The like was done  
by Steuen, who when hee was  
stoned to death, said, *Lord Iesus* *Act. 7.*  
*receiue my spirit*. And Dauid in *Pf. 31.5*  
his life time beeing in danger of  
death vsed the very same words  
that Christ vttered.

Thus wee see what bee the  
duties which we are to perform  
in the very panges of death, that  
wee may come to eternall life.  
Some men will happily say, If  
this be all, to die in faith and o-  
bedience and to surrender our  
soules into Gods hand, wee will  
not greatly care for any prepa-  
ratio before had, nor trouble our  
selues much about the right ma-  
ner of dying well; for we doubt  
not, but that when death shall  
cōe, we shal be able to performe  
all

all the former duties with ease.

*Answer.* Let no man deceiue himselfe by any false perswasio, thinking with himselfe that the practise of the foresaid duties is a matter of ease: for ordinarily they are not, neither can be performed in death, vnles there be much preparation in the life before. Hee that will die in faith must first of all liue by faith: and there is but one example in all the whole bible of a man dying in faith that liued without faith; namely, the theife vpon the crosse. The seruants of God that are indued with great measure of grace do very hardly belecue in the time of affliction. Indeed when Iob was afflicted he said, *Though the Lord kill me, yet will I trust in him:* yet afterward, his faith beeing ouercast as with a cloude, he saith, that God was  
*become*

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is that God can, the other is, that God will receiue his soule into heauen and there preserue it till the last iudgement. And none can be resolued of this, except he haue the spirit of God to certify his conscience that he is redeemed, iustified, sanctified by Christ, and shall be glorified. He that is not thus perswaded, dare not render vp and present his soule vnto God. When Dauid said, *Lord into thy handes I commend my spirit*: what was the reason of this boldnes in him? surely nothing els but the perswasion of faith, as the next words import: *for thou hast redeemed me, O Lord God of truth*. And thus it is manifest, that no man ordinarily can performe these duties dying, that hath not performed them living. *and so it is: againe owne to be let*  
 This

*Psal.*  
*31.5.*



This beeing so, I doe againe  
 renew my former exhortation,  
 beseeching you that ye would  
 practise the duties of preparati-  
 on in the course of your liues,  
 leading them daily in faith and  
 obedience, and from time to  
 time commending your selues  
 into the hand of God, and ca-  
 sting all your workes vpon his  
 providence. They, which haue  
 done this, haue made most hap-  
 pie and blessed endes. Enoch by  
 faith walked with God, as one  
 that was alwaies in his presence,  
 leading an vpright and godly  
 life, *and the Lord took him away*  
*that he should not see death.* And  
 this which befell Enoch, shal af-  
 ter a sort befall them also that  
 liue in faith and obedience: be-  
 cause death shal be no death but  
 a sleepe vnto them, and no e-  
 nemie but a friend to bodie and  
 soule.

Heb.

11. 5.

foule. On the contrarie let vs consider the wretched and miserable endes of them that haue spent their daies in their sinnes without keeping faith & a good conscience. The people of the old world were drowned in the flood: the filthie Sodomites and Gomorrhians were destroyed with fire from heauen: Dathan and Abiram with the company of Core were swallowed vp of the earth, Core himselfe (as it seemes by the text) being burnt with fire: wicked Saul and Achitophel and Iudas destroy themselves. Herod is eaten vp of wormes and gaue vp the ghost: Iulian the Apostata smitten with a dart in the field, died casting vp his bloode into the ayre and blaspheming the name of Christ. Arius the heretike died vpon the stoole scouring forth

*Numb.*

*16. 32.*

*& Psa.*

*106. 17*

forth his very entralls. And this very age affoards store of like examples. Hoffmeister a great papist, as he was going to the *Illyric*. counsell of Ralisbone to dispute *de fide*. against the defenders of the Gospel, was suddenly in his iourney preuented by the hand of God, and miserably died with horrible roaring, and crying out: In *Fox book* the Vniuersitie of Louaine, *of Acts* Guarlacus a learned papist falling sicke, when he perceiued *and Monuments*, no way with him but death, he fell into a miserable agonie and perturbation of spirit, crying out of his sinnes how miserably he had liued, and that he was not able to abide the iudgement of God, & so casting out words of miserable desperation saide, his sinns were greater then they could be pardoned, and in that desperation ended his daies. *Iacobus*

*cobius Latromus* of the same vni-  
uersitie of Louaine, after that he  
had beene at Bruxels, and there  
thinking to doe a great acte a-  
gainst Luther and his fellowes,  
made an oration before the Em-  
perour so foolishly and ridicu-  
lously that he was laughed to  
scorne almost of the whole  
court: then returning frō thence  
to Louaine againe, in his pub-  
like lecture he fell into open  
madnesse, vttering such wordes  
of desperation & blasphemous  
impietie, that other Divines  
which were present, were faine  
to carie him away as he was ra-  
uing, and to shut him into a  
close chamber. From that time  
to his very last breath, he had  
neuer any thing else in his  
mouth, but that he was damned  
and reiected of God, and that  
there was no hope of saluation  
for

for him, because that wittingly  
and against his knowledge he  
withstood the manifest truth of  
Gods word. *Crescentius* the *Sleid.*  
Popes Legate and Vicegerent *lib. 23.*  
in the Councill of Trent was  
sitting all the day long vntill  
darke night in writing of letters  
to the Pope: after his labour  
when night was come, thinking  
to refresh himselfe, he began to  
rise; and at his rising, behold  
there appeared to him a migh-  
tie black dogge of an huge big-  
nesse, his eyes flaming with fire,  
& his eares hanging low down  
well neare to the ground,  
which beganne to enter in and  
straight to come towardes him,  
and so to couch vnder the  
board. The Cardinall not a lit-  
tle amazed at the sight there-  
of, somewhat recouering him-  
selfe called immediately to his  
seruants

seruants which were in the outward chamber next by, to bring in a candle and to seeke for the dogge. But when the dogge could not be found there, nor in any other chamber about, the Cardinall thereupon stricken with a sudden conceit of minde, immediately fell into such a sickness, whereof his Physitians which he had about him could not with all their industrie and cunning cure him: and thereupon he died. *Steuens Gardiner*, when a certaine Bishop came vnto him and put him in minde of Peter denying his master, answered againe that he had denied with Peter, but neuer repented with Peter, and so (to vse *M. Foxes* words) stinkingly & vnrepentantly died. More examples might be added, but these shall suffice.

Againe,

Againe, that we may be further induced to the practise of these duties; let vs call to minde the vncertaintie of our daies: though we now live, yet who can say that he shall be alive the next day or the next houre. No man hath a lease of his life. Now marke, as death teares a man, so shall the last iudgement finde him: and therefore if death take him away vnprepared, eternall damnation followes without recouerie. If a theefe be brought from prison either to the barre to be arraigned before the iudge, or to the place of execution, he will bewaile his misdeemeanour past; and promise all reformation of life; so be it, he might be deliuered; though he be the instrument theefe that eper was. In this case we are as felons, or theeves: for we are e-  
uery

uery day going to the barre of  
Gods iudgement, there is no  
stay or standing in the way, euen  
as the ship in the sea continues  
on his course day & night whe-  
ther the marriners be sleeping  
or waking: therefore let vs all  
prepare our selues, and amende  
our liues betime, that in death  
wee may make a blessed ende.  
Ministers of the Gospell doe  
daily call for the performance of  
this dutie: but where almost shal  
we finde the practise and obedi-  
ence of it in mens liues and con-  
uersations? Alas, alas, to lende  
our eares for the space of an  
houre to heare the will of God  
is common: but to giue heart &  
hand to doe the same, is rare.  
And the reason hereof is that had  
we are almost greivous sinners,  
& euery sinner in the tearmes of  
Scripture is a foole: & a prin-  
cipall



part of this folly is to care  
for the things of this world and  
to neglect the kingdom of hea-  
ven, to provide for the bodie &  
not for the soule, to cast and  
forecast howe wee may liue in  
wealth and honour, and ease,  
and not to use the least forecast  
to die well. This follie our Sa-  
uiour Christ noted in the rich  
man that was carefull to enlarge  
his barres, but had no care at all  
for his ende or for the saluation  
of his soule. Such a one was A-  
chitophel, who (as the Scripture  
tearmes him) was as the very o-  
racle of God for counsell, being  
a man of great wisdom & fore-  
cast in the matters of the comon  
wealth, and in his owne private  
worldly affaires: and yet for  
all this he had not so much as  
common sense and reason, to  
consider how he might die the  
death.

*Luk. 12.*

death of the righteous, & come to life everlasting. And this folly the holy Ghost hath noted in him. For the text saith, when he saw that his counsell was despised, *2 Sam. 17.2* *he saddled his asse, and arose, & went home into his citie, and put his household in order, and went & changed himselfe.* And the five foolish virgins contented themselves with the blasing lamps of a bare profession, neuer seeking for the horne of lasting oyle of true and liuely faith, that might furnish and trimme the lampe both in life and death. But let vs in the feare of God, cast off this damnable folly, first of all seeking the kingdome of God and his righteousness, and leading our liues in faith and obedience, that we may die accordingly.

And thus much of the first point of doctrine, namely that there

there is a certen way whereby a man may die well: now I come to the second. Whereas therefore Salomon saith, that *the day of death is better. then the day of birth*; we are further taught that such as truly belecue themselves to be the children of God, are not to feare death ouermuch. I say ouermuch; because they must partly feare it, and partly not. Feare it they must for two causes: the first, because death is the destruction of humane nature in a mans owne selfe and others: and in this respect Christ feared it without sinne: and we must not feare it otherwise then we feare sicknes, and pouertie, and famine, with other sorrows of bodie and minde, which God will not haue vs to despise or lightly to regard, but to feele with some paine, because they  
are

are corrections and punishmēt<sup>s</sup> for sinne. And he doth therfore lay vpon vs paines & torments, that they may be feared and eschewed: and that by eschewing them wee might further learne to eschewe the cause of them, which is sin; and by experience in feeling of paine, acknowledge that God is a iudge and enemy of sin, and is exceeding angrie with it. The second cause of the feare of death, is the losse of the Church or common wealth, when wee or others are deprived of them which were indeed or might haue beene an helpe, stay, and comfort to either of them, and whose death hath procured some publike or private losse.

Againe, wee are not to feare death, but to bee glad of it, and that for many causes. First of all,  
in

in it we haue occasion to shewe our subiection and obedience which we owe vnto God, when he calls vs out of this worlde, as Christ said , *Father, not my will, but thy will be done.* Secondly, all sinne is abolished by death , and we then cease to offend god any more as we haue done. Thirdly, the dead bodie is brought into a better condition then euer it was in this life, for by death it is made insensible , and by that meanes it is freed from all the miseries and calamities of this life; and it ceaseth to be either an actiue or passiue instrument of sinne, whereas in the life time it is both. Fourthly , it giues the soule passage to rest, life, and celestiall glorie, in which wee shall see God as he is, perfectly know him, and praise his name for euer, keeping without intermis-

sion an eternall sabboth, therefore Paul saith, I desire to bee dissolued and bee with Christ, *for that is best of all*. Fiftly, God exequutes his iudgements vpon the wicked, and purgeth his Church by death. Nowe in all these respects godly men haue cause not to feare and sorrowe, but to reioice in their own death and the death of others.

Thirdly, if the day of death be so excellent, yea a day of happinesse, then it is lawefull to desire death, and men doe not alwaies sin in wishing for death. Paul saith, *I desire to be dissolued*: and againe, *O miserable man, who shall deliuer me from this bodie of death*. Yet this desire must not bee simple, but restrained with certen respects; which are these. First death must bee desired so farre forth as it is a meanes to  
free

free vs from the corruption of our nature ; secondly as it is a meanes to bring vs to the immediate fellowship of Christ & God himselfe in heauen. Thirdly death may bee lawefully desired in respect of the troubles & miseries of this life , two caueats beeing obserued : the first, that this desire must not be immoderate: the second, it must bee ioyned with submission and subiection to the good pleasure of God. If either of these bee wanting, the desire is faultie; & therefore Iob, and Ieremie, and Ionas failed herein, because they desired death beeing carried away with impatience.

On the contrarie also a man may desire a continuance of life. Ezechias praied and desired to *Isa. 38.* liue; when he heard the message *18.* of present death, that hee might  
 I 2                    doe

*Phil. 1.**24.25.*

doe seruice to God. And Paul desired to liue, in regard of the Philippians, that hee might further their faith, though in regard of himself to die was aduantage to him.

Lastly, if death ioyned with reformation of life be so blessed, then the death of the vnbeleeuing and vnrepentant sinner is euery way cursed & most horrible. Reasons are these. First, it is the destruction of nature, and the wages of their sinnes. Secondly, in it there is no comfort of the spirit to be found, no mitigation of paine, & no good thing that may counteruaile the miseries thereof. Thirdly, that which is the most fearefull thing of all, bodily death is the beginning of eternall death, desperation, and infernall torment, without hope of deliuerance. Therefore

as



as I began so I ende, haue care  
to liue well, and die well.

## FINIS.

*An addition, of things that come  
to my minde after-  
ward.*

**T**He last combate with the  
deuill in the pang of death,  
is oftentimes most dangerous of  
all. For then hee will not vrge  
men to desperation, knowing  
that by this meanes he shall stir  
them vp to resist him: but hee  
labours with them that they  
would not resist him when hee  
assaults them, and by this means  
hee endeauoures to extinguish  
hope: and this thing is not done  
in any other tēptation in which  
faith or hope alone are impug-  
ned, whereas in this they are

both impugned together. This must be thought vpon, for whē the deuills temptation is, not to resist his temptation; it is most deceitfull of all; and it is more easie to overcome the enemy that compells vs to fight, then him that dissuades vs from it.

2  
*Lib. de*  
*obitu*  
*Knoxi.*

The temptation of *M. Iohn Knox* in the time of his death is worth the marking. He lay on his death bed silent for the space of foure houres, very often giuing great sighes, sobbes, and grones, so as the standers by wel perceiued that he was troubled with some grieuous temptation: and when at length he was raised in his bed, they asked him how he did, and what was the cause of his much sighing, to whome he answered thus: that in his life he had indured many combates and conflicts with Satan,

tan, but that now most mightily the roaring lyon had assaulted him: often (said he) before he set my sinnes before mine eyes, often he vrged me to desperation, often he laboured to intangle me with the delights of the world, but beeing vanquished by the sword of the spirit, which is the word of God, he could not preuaile. But now he assaults me an other way: for the wily serpent would perswade me that I shall merit eternall life for my fidelitie in my ministerie. But blessed be God which brought to my minde such Scriptures whereby I might quench the fierie darts of the deuill, which were, *What hast thou that thou hast not receiued: and, By the grace of God, I am that I am: and, Not I but the grace of God in me:* and thus beeing vanquished

quished he departed.

3 When thou art tempted of Satan and sees no way to escape, euen plainly close vp thine eyes, and answer nothing, but commend thy cause to God. This is a principall point of Christian wisdom which we must follow in the houre of death.

4 If thy flesh tremble, and feare to enter into an other life, and doubt of saluation; if thou yeld to these things, thou hurtest thy selfe: therefore close thine eyes as before, and say with S. Steuen, *Lord Iesus into thy hands I commend my spirit*, and then certainly Christ will come vnto thee with all his Angels and be the guider of thy way. *Luther.*

*W. Wytheburgh*

1642

Death cannot shake but Men  
Thou who's priests by dying seas